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A CATECHISM

ON THE

SEVEN SACRAMENTS.

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PREFACE.

It may be necessary to inform the reader, that the following Catechism was undertaken, in the first instance, for the use and benefit of the Author's children. Having been obliged, during the past year, for the health of a member of his family, to reside for some months in France; the services of the Roman Catholic Church, naturally attracted the attention of children, and induced them to put many questions respecting the ceremonies and offices which they frequently witnessed. This circumstance suggested the idea of drawing up, for their use, a catechism, which might give them a knowledge of the Roman Catholic Religion, and of the value of their own.

The subject of ceremonies, however, was so extensive and diversified, and at the same time calculated to give such trivial notions of christianity, that it was found advisable to drop the distinct consideration of them, and to confine the attention to some more substantial parts of the Roman Catholic system. For this purpose,

the Seven Sacraments, as developing the essentials of that religion, seemed to present the most complete and instructive subject for investigation. The Author had not proceeded far with his object, when the interest and importance of it convinced him, that it might be useful, not only to children, but to many others at the present time, to have a succinct and consistent statement of the doctrines of the Roman Catholics, as well as of the opinions of Protestants in general, and of the Church of England in particular, on those topics (some of them essential) to which the Seven Sacraments refer. Such is the brief history of this book, and of the form which it has assumed.

By essays, letters, or some other form, the discussion of the Seven Sacraments might have appeared less dogmatical and more interesting, but these advantages have been sacrificed to the deliberate conviction, that it may be a help and satisfaction to many, to have some of the important questions, which are now so freely propounded, set before them in the form in which they actually occur, viz. of questions proposed and answers given. Religious, and indeed all

opinions, by means of the press, pass in a too rapid succession before the minds of those, who have only leisure to read or hear superficial and occasional statements, and arranged collections of sentiment on moral, religious, and civil questions are become desirable, and indeed necessary antidotes to mischiefs, which must always arise from delusive notions of knowledge on important and difficult questions. It may be necessary to introduce instruction of this sort (though not always in the form which it has assumed in this tract) into schools and seminaries of learning, that young men when they are called to mix in the world, may not be surprised by bold assertions, but may be able (even if they are not always willing) to give a sufficient reason for the sentiments they entertain, and to which they adhere.

Many individuals are to be found, who, through the want of instruction on the most important subjects, have picked up unconnected and discordant opinions, that are painful to themselves, and render them uncharitable in their judgment of others, for it is ignorance and not real knowledge that is the enemy of charity.

To such, the clear exhibition of the capital truths and maxims of the Christian religion, and of the principal duties of civil life, are more valuable than separate disquisitions on individual points, which are more fitted for the gratification of those who have learned leisure. At the same time it must be observed, that, learning is now so generally divulged, (however superficially it may be understood) that it is not sufficient to put forth elementary treatises, (as was formerly the case) in which all disquisition shall be excluded. In the following treatise, therefore, the more interesting topics have been discussed with as much freedom as the limits of question and answer would allow; and if a catechism shall not be suited to the taste of general readers, the Author will indulge the hope, that some may derive instruction, and that others will share, (even under this antiquated form) the pleasure which he has derived from discovering the religious and moral truths which lie concealed under the mysteries of the Seven Sacraments.

CONTENTS.

—

PART I.

Chapter I. On Baptism and Confirmation.....page 1
II. On the Lord's Supper 15

PART II.

On the rejected Sacraments.

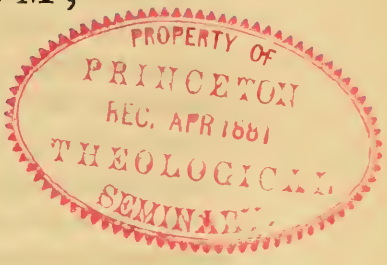
Chapter I. On Penance 45
II. On extreme Unction..... 74
III. On Orders..... 137
IV. On Marriage 222

In consequence of a distant residence from the press, some errors have escaped uncorrected. The reader is requested to observe and excuse the following, as well as those in the punctuation.

Page	4	for there are things read these are things
	11	Stephanus — Stephanas
	35	Christ's persons — person
	36	word — words
	49	is it — it is
	62	enfores — enforces
	161	by councils — by the councils
	167	doctrines — doctrine
	168	popes — pope
	175	to opus — the opus
	179	overwhelmed it — them
	193	veracular — vernacular
	224	Jews and Christians — Jews and Gentiles
	238	at the same — at the same time
	241	fornication — fornicator

CATECHISM,

&c.



PART I.

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CHAPTER I.

"I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." *Catechism of the Church of England.*

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Baptism and Confirmation.

Q. What is the name by which you are called?

A. By my christian name, which I consider my greatest honor and distinction.

Q. Why do you consider your christian name an honor?

A. Because it calls me to the greatest duties, best consolations, and highest rewards of my existence.

Q. Why do you consider it your greatest distinction?

A. Because it distinguishes me from the rest of mankind, Jews and Pagans, and entitles me to peculiar privileges here and hereafter.

Q. How have you become a Christian?

A. Through the grace of God, I am a Christian by my birth, baptism, and public profession.

Q. How are you a Christian by birth?

A. Being born of christian parents, I am entitled, according to the promise of God, to the privileges of the visible Church which my parents enjoyed.

Q. How are you a Christian by baptism?

A. By my baptism I was formally admitted, according to Christ's command, to the privileges of the christian church, to which by my birth, and the promise of God, I was entitled.

Q. Are you entitled to the privileges of a Chirstian, through the merits of your parents?

A. No, but by the grace and promise of God, of which baptism under the christian covenant is the divine sign and seal.

Q. Of what is baptism the sacramental sign and seal?

A. It is the sign and seal of God's promise of the remission of sins through Christ, and of regeneration through the Spirit.

Q. Do you hence infer the general necessity of Baptism?

A. "Since all men are conceived and born in sin," and it is hereby that they are "made members of Christ," I infer the necessity of baptismal regeneration, the authorised means of admission into Christ's kingdom for all mankind.

Q. Does Christ command it universally ?

A. Yes, he asserts, that except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of heaven; and he commands his Apostles and their successors, "Go ye, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. How did the Apostles execute this command to baptize ?

A. They baptized or authorised to be baptized all, who, from among Jews or Heathens believed in Christ, with their families.

Q. Why do you consider, that children in christian countries ought to be baptized ?

A. Because they are included in the promise and command of God, and because they are capable, from their infancy, of his acceptance and the regeneration of the Spirit, which is the promise of the gospel to all the world.

Q. Does the doctrine of baptismal regeneration invalidate the necessity of the continual aid of the Holy Spirit ?

A. No, baptismal regeneration is but a part of a whole, but it recognises the necessity for "the daily renewing of the Holy Spirit," and seals the promise of it in the most solemn manner. It is the germ or graft of the future tree, which, according to the future culture, brings forth fruit to perfection.

Q. Is it necessary, that when those who are baptized in their infancy come to years of discretion, they should make a public profession of their Repentance and Faith?

A. Yes. A christian calling, without a christion life, is unavailing. Unbelief and final impenitence will forfeit the blessings which God has promised to us, whether in this Sacrament particularly, or in the Gospel generally.

Q. Is it then necessary, that you become a christian by your own public profession and practice, as well as by your birth and baptism?

A. Certainly. I am bound by solemn vows and stipulations, to maintain a good conscience, believing what God reveals, and obeying what he commands,

Q. Is this public profession to be renewed by a repetition of Baptism?

A. "I believe one baptism for the remission of sins," for if by baptism we are regenerate and ingrafted into Christ's church, there are things which can be no more repeated, than that a man should enter into his mother's womb and be born again.

Q. Do you consider the administration of Baptism of essential importance to the world?

A. Yes. I consider it of essential importance, that the will of God in this, as in every respect, should be obeyed; but besides the positive authority for this institution, I believe that it was made

for man, and has been one great means, by which the conversion of the nations, has been and will be confirmed; and by consequence the great blessings of the Gospel conveyed to mankind.

Q. Do you consider it essential to the interests of the Church of Christ?

A. Yes, I consider it essential, as a positive institution of Christ, as a means of salvation and of preserving the doctrines of christianity pure and undefiled.

Q. In what way do you consider that the neglect of this institution would be injurious to the christian cause?

A. It would be injurious; because, it can be only neglected by a misinterpretation or unbelief of the Christian Scriptures, and by a consequent substitution of the will of man for the will of God. Besides, the neglect of the Sacrament would reduce Christianity from a divine institution, to a mere philosophical or sophistical sentiment, which would deprive it of its popular and moral effects.

Q. Do you consider it of importance, that the Name which every one bears in a christian country, should be associated with the administration of christian baptism?

A. Yes, inasmuch as this sacramental association consecrates the relations of society, and tends to implant in the minds of all, a sacred obligation to Christ, and an honorable affection to each

other, as the members of his Church.

Q. Would the secular imposition and registration of a Name be equally beneficial?

A. No; such a procedure would not only disturb society, and throw into disuse one of the most ancient practices of revealed religion, but would endanger many moral and social blessings which a national christianity secures; such as, the early religious instruction of youth, the duties of parents and children, the sacredness of marriage, and the universal recognition of a religious responsibility to observe the reciprocal duties of the gospel. In a country professing the Christian name, it would impair both faith and practice, as, in fact, the exclusion of religious sanctions from important civil acts has done in a neighbouring country, where in a highly civilized society, breaches have been made in morals and social confidence, which neither the refinements of legislation nor the substitutions of police, nor any thing but a national and social religion, will repair.

Q. Are there negligences in the administration of this Sacrament?

A. Yes, many, arising from the low conception of its importance to the world, and which will be most effectually removed by a pious recognition of its authority in the Church.

Q. Was Baptism peculiar to Christianity?

A. As a rite of ecclesiastical use it was not, as

a Sacrament of divine institution it was.

Q. How was it used as an ecclesiastical rite among the Jews and other nations?

A. Baptisms or lustrations were frequent among the Jews and other nations, but it was performed in a peculiar manner in the initiation of the Gentile converts into the Jewish Church.

Q. Was every proselyte to Judaism baptized?

A. Yes, he was both circumcised and baptized.

Q. Was it the practice of the Jews to baptize the children of proselytes?

A. Yes, the children with their believing parents.

Q. Was the Baptism of John from heaven?

A. Yes. John the Baptist, the promised Elias, and harbinger of the Messiah, had a divine commission to preach repentance, and to baptize all who believed in the advent of Christ.

Q. Was John's baptism the same as the baptism of Christ?

A. No; the outward sign was the same, but the things signified were in many respects different.

Q. Did John preach the remission of sins, or promise the Holy Ghost in his baptism?

A. It does not appear that he did either, and some who had been baptized only according to John's baptism, did not know whether there were any Holy Ghost.

Q. Was John's baptism freely administered, and generally accepted?

A. Yes: "then went out unto him Jerusalem,

and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins."

Q. Did John, or Jesus, or the disciples of either complain of or insinuate against this general administration?

A. They did not, nor do we find that the administration of it, in any individual case, was questioned. It was generally administered, and the initiated were exhorted to bring forth the fruits of repentance, while those who did not submit to it themselves, or hindered others, were expressly condemned.

Q. Did John acknowledge that his mission was preliminary, and his baptism imperfect?

A. Yes, he said publicly, "he that cometh after me, is greater than I; whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire."

Q. Do you suppose that our Lord imitated this Jewish rite, which was provisionally authorized under John the Baptist, in the institution of Christian Baptism for the world?

A. Yes, as he also graciously substituted the Sacrament of the Lord's Supper for the Passover, the Passover being the type, as the Lord's Supper was the memorial of Christ's sacrifice and death.

Q. What do you consider essential to the administration of this Sacrament?

A. The outward and visible sign which is water, with the words of consecration, "in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Was water used by the Apostles and their successors?

A. Yes, the testimonies to this fact are decisive.

Q. How is the water to be used?

A. Water in baptism may be used by immersion, or effusion, or aspersion.

Q. Have all these methods been employed in the Church?

A. Yes, all of them; and all are equally sufficient to signify the inward and spiritual grace.

Q. Do you consider that any of these methods may be now used?

A. To satisfy the conscience of any, immersion, effusion, or aspersion may be adopted; but in this climate, and in the present state of society, the last method appears to be the most decent, convenient, and charitable.

Q. Why is it essential to baptize "in [or unto] the name of the Father, and of the Son, and of the Holy Ghost?"

A. Because Christ has so commanded it, and because every baptized person must be discipled to this essential doctrine and mystery of christianity, without the belief of which no one is really a christian, and built upon the rock.

Q. Has it been the general practice of the christian church to administer baptism before christian witnesses, or sureties?

A. Yes, for since Baptism is to be administered in infancy, and only once, since a christian state and title are required, to Christian communion, and since it is always accompanied with solemn stipulations and vows; witnesses, or godfathers and godmothers, or sponsors of some kind, have been considered (except in cases of necessity) as formally requisite, when a candidate is presented in and by the church, for christian baptism.

Q. Does it not lessen the importance of baptism, that Jesus Christ did not baptize himself?

A. By no means. Jesus Christ did not baptize himself, but (qui facit per alium facit per se,) he ordained others to do it provisionally before his crucifixion and he afterwards commissioned the Apostles and their successors to the end of the world, to baptize sacramentally and universally. Baptism, as a christian sacrament, was not instituted till immediately before our Lord's ascension.

Q. Did the Apostles consider themselves as commissioned to baptize as well as to preach?

A. Yes. No sooner were they baptized with the Holy Ghost and with fire, than they entered upon their apostleship at Jerusalem, made converts or disciples, who were instantly *commanded* to be baptized, and after baptism admitted to

Christian fellowship and communion, in the Lord's Supper.

Q. Does not St. Paul appear to slight the institution of Baptism, when he says, Christ sent me not to baptize, but to preach the gospel, and declares that he baptized only two eminent individuals, and one household at Corinth ?

A. No. St. Paul in this historical allusion, plainly asserts, that he did baptize himself in his career of fulfilling his apostleship to the Gentiles ; his work brought him in contact with Crispus, the leader of the synagogue, Gaius his host, and Stephanus the first fruits of Achaia, who was also called to a christian office. These eminent individuals he did baptize himself, but the detail of catechizing and baptizing, he could not possibly execute, without neglecting the great work of converting the heathen, to which he was called. That part of the ministry, therefore, he deferred to others. St. Paul had also another reason for not baptizing generally, lest with the extraordinary success that attended his ministry, and the constant propensity of mankind to attach themselves to names and sects, any should suppose that he baptized in his own name, or made proselytes to his own fame.

Q. But did not St. Paul and the other Apostles ordain others to administer this sacrament in the church, and did they not confirm by the imposition of hands, those who were so baptized and

admitted into christian fellowship ?

A. Yes. St. Paul and the other Apostles confirmed the disciples, and bestowed by the imposition of hands the gifts of the Holy Ghost, on such as were discipled and baptized.

Q. Have the extraordinary gifts of the Holy Ghost ceased ?

A. Yes, they ceased with the Apostles, and those on whom they conferred extraordinary powers; and we expect now in the worship, sacraments, and services of the Church, the ordinary spiritual, and moral gifts and graces of the Spirit.

Q. Has not the practice of the Church, with the exception of communicating extraordinary powers, conformed to the apostolic example ever since ?

A. Yes, the administration of Baptism with its details, has usually been performed by the presbyters and deacons, on converts and the children of christian parents; and these, when further instructed, have been confirmed, on a public profession of their vows, in the presence of the presbyters and the Church, by the bishops and fathers of the Church, the successors of the Apostles.

Q. Do you consider confirmation to be an apostolic practice, and a christian usage, useful at all times.

A. Yes, we have historical testimony to convince us, that it was primitive, and continued to

the time of the reformation, when the most eminent reformers acknowledged its antiquity, and commended its use.

Q. Do you consider confirmation to be a sacrament ?

A. No, the Romish Church has made it one of the seven sacraments, but there is no authority, scriptural or apostolical, for enforcing it as such, now that the *extraordinary* gifts that accompanied the apostolic practice of it have ceased.

Q. Does the Roman Catholic Church enforce confirmation, as absolutely necessary to salvation as Baptism ?

A. At the time of the reformation, it was held in more veneration than baptism ; but now it is held to be not so necessary. This admission, with respect to the importance of this and some others of the seven sacraments, would seem to impeach (considering the nature of such institutions) their sacramental authority.

Q. How do the Roman Catholics give to confirmation the appearance of a sacrament ?

A. By using the Holy Cream, made of oil and balm and consecrated by the Bishop on Holy Thursday, as an outward and visible sign of an inward spiritual grace.

Q. Is there any scriptural or apostolic authoty for such a sacramental use of the chrism in confirmation ?

A. No, and therefore confirmation, though an

ecclesiastical rite of great use and antiquity, is not a sacrament.

Q. What are the principal uses of confirmation ?

A. It is of use in admitting to communion, without reiteration of baptism, those whose baptism has been doubtful or irregular. It is the means of instructing and confirming youth in christian principles, at the most critical period of their lives ; while at the same time, it gives the office of bishop an important and affectionate influence among clergy and people, and brings down, by prayer and blessing, the grace and favor of heaven.

CHAP. II.

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." *Catechism of the Church of England.*

Lord's Supper.

Q. Do you consider the Sacrament of the Lord's Supper, to rest upon the same authority as the Sacrament of Baptism, and to be equally necessary ?

A. Yes, it is the second Sacrament generally necessary to salvation.

Q. What is the outward visible sign in the Lord's Supper ?

A. Bread and Wine, which the Lord has commanded to be received.

Q. Is this outward and visible sign necessary?

A. Yes, it is necessary, because Christ has commanded it by express form and institution. The outward and visible signs, or the elements and material substances designated and consecrated for this especial purpose, are absolutely necessary to the christian sacraments. Without

this, they would be mere rites or vows, or prayers, or thanksgiving, or spiritual services, but not Sacraments of divine institution for the Catholic Church. Those, therefore, who reject the outward and visible sign, disuse the Sacrament and disobey the commandment of Christ, who has enjoined it to be perpetually observed.

Q. Is it an error so to spiritualize the Scriptures, as to reject this Holy Sacrament?

A. Yes, it is a great error, though held by few, and held in charity, for though the spiritual knowledge of God, his attributes, and will, is the highest attainment of the human soul, and will constitute the perfection of heaven; yet this is no apology, for the neglect, in the present state of imperfection, of baptism, the Lord's Supper, public worship, the christian sabbath, which, though positive duties, are the means of conveying instruction and edification to man: nay more, the injuctions to preach the gospel, and to believe the gospel, are positive commandments, and yet, no christian would say, that being the commands of Christ, they are not of the highest moral obligation.

Q. But are not these outward signs, weak elements and inconsistent with the simplicity and spirituality of the gospel?

A. If Christ has ordained them in his Church they cannot be weak, nor are they any where represented as such in sacred scripture. When

moreover, we consider, that in the present condition of human nature, some visible signs are necessary to build and preserve a visible Church, to make the necessary outward distinction between those that believe, and those that do not, and that as the christian symbols are designed to abolish all types, and abrogate all sacrifices throughout the world for ever, it does appear that signs more simple than water, bread, and wine can scarcely be imagined: signs so significant of that washing and regeneration of the soul, that strengthening of the spirit of man in virtue and grace, that consolation of the heart, which the gospel is intended to convey to all people.

Q. What is the thing signified by the Bread and Wine, which the Lord has commanded to be received ?

A. " The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Q. What are the benefits whereof we are partakers thereby ?

A. " The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

Q. Do not these answers appear mystical ?

A. Yes, we acknowledge that the Christian sacraments contain mysteries, and that for the right understanding of them, we must inquire diligently into the design and nature of Christianity

and into the meaning of the Scriptures. St. Paul called this subject, the union and communion of Christ and his Church, a great mystery. The mysterious doctrines, however, and sacraments of Christianity involving these doctrines, are not to be considered unintelligible in their design, practice or efficacy, though the human mind may not in speculation be able to scan and comprehend entirely the purposes of the divine will.

Q. What is the design of this Sacrament?

A. As Baptism was designed to initiate us into the Church, and unite us to Christ, so the Sacrament of the Lord's Supper is designed to strengthen that union with Christ and his members.

Q. In what parts of Scripture do we find the institution of this Sacrament?

A. The principal passages are the following: St. Matthew's account of the institution is thus given—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body; and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many, for the remission of sins."

St. Mark's account is this—"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they

all drank of it, and he said unto them, This is my blood of the New Testament, which is shed for many." St. Luke thus states the institution, "And he took bread and gave thanks and brake it and gave unto them saying, "this is my body, which is given for you: this do in remembrance of me: Likewise also the cup after supper, saying, This cup is the new Testament in my blood which is shed for you." St. Paul thus; "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said, Take eat, this is my body, which is broken for you, this do in remembrance of me, After the same manner also he took the cup, when he had supped saying, This cup is the new Testament in my blood; this do ye as often as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come, Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord."

Q. Does not the sixth chapter of St. John refer to the institution of the sacrament of the last supper?

A. No: that chapter referred to the spiritual fulfilment of the Jewish types, especially the daily manna in the person of Christ, and though the doctrine is similar to the doctrine of the Sacrament, it is not an exposition or a commentary

upon it, because the institution was not yet made and Christ's hearers, of course, would have then no knowledge or conception of it. If however this discourse of Christ, be, as by a fair analogy it may be, referred to this subject; and we interpret it, as Christ expressly commands, in the spirit and not in the letter, it will in nowise alter the decision of this question.

Q. What are the opinions which have been entertained respecting the body and blood of Christ in the Lord's Supper?

A. There have been three, that of the Roman Catholics or Transubstantiation; of the Lutherans or consubstantiation; and that of the Church of England & the Reformed Churches, sometimes called Sacramentarians.

Q. Are not the doctrines of Transubstantiation and Consubstantiation absurd, and unworthy of consideration?

A. We consider them to be unfounded and erroneous in the extreme; but they are held by large bodies of our fellow Christians; one by the whole of the Romish Church, and the other by the followers of the great reformer Luther. They are not therefore to be dismissed without examination, lest we should appear to deny what we do not understand or cannot refute.

Q. What is the doctrine of Transubstantiation in the Eucharist as taught by the Church of Rome?

A. The Church of Rome teaches, that the

Eucharist is the Sacrament, which contains really and in truth, the body, blood, soul, and divinity of our Saviour Jesus Christ, under the appearance of the bread and wine—that Jesus Christ in the institution, when he took the bread, and said, This is my body, and the cup, saying, Drink ye all of this, performed a wonderful miracle, and changed these elements into his body and blood—that when Christ said to his Apostles, Do this in remembrance of me, he gave to the Apostles, and through them to the Bishops and Priests for ever, power to perform the same miracle—that consequently, in the sacrifice of the Mass when in the consecration the Priest uses the same words, the same miracle is performed, the Transubstantiation takes place, the bread is no longer bread, the wine is no longer wine, each of them, and the smallest part of each of them, is the entire person of Christ, body, blood, soul, and divinity; and that each communicant receives the entire body of Christ, which was conceived in the Virgin Mary, nailed to the cross, and is now in heaven, being thus united to Christ, by actually eating his sacred flesh, and drinking his precious blood. Moreover, not only what is eaten is the body and blood of Christ, but the whole Christ is in each of the wafers which remain after participation, and in every particle of them.

Q. What do we object to in the doctrine of Transubstantiation?

A. Not to mention the enormous idea of the power of working a miracle vested in and dependent on the intention of all priests in all ages, and under all circumstances, and *that* the power of "making the body of Christ," (which we consider a great imposture) we object to the speculative error on which it is founded, and especially to the superstitious and idolatrous practices with which it is attended.

Q. What is the speculative error of the doctrine of Transubstantiation?

A. It is an error respecting the real and corporal presence of Jesus Christ, founded upon a misconception of God in Christ, and Christ in us. Christ being both God and Man we acknowledge, that it is only through him, who is one Christ, that there can be communion between God and Man; and that thus the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, can be with the Church. On this communion, the Christian Church is built, and of this communion the Sacrament is not only the sign, but the instrument and seal. But the Church of Rome, by the doctrine of Transubstantiation, makes the participation of Christ's body and blood literal, and not mystical or spiritual; asserting, that in the Sacrament there is not only the real presence of Christ, but the actual presence of that body with which he died, rose again, and ascended into

heaven. We admit that Christ, in his divinity, is everywhere present, and that the human body as well as soul is indissolubly united to his divine person, through his incarnation by the Holy Ghost; yet the body itself being human and finite, it is now no more filling all space, and pervading all being, or (what amounts to the same thing) in any number of places, in any number of wafers, or persons, at any moment of time, than it was when our Saviour was upon earth; for if the body of Christ were really thus capable of omnipresence or omnipotence, and infinite multiplication, it could not be of the nature of man. Though therefore the Church of Rome is generally orthodox, as to the fundamental doctrines of the Trinity, the Person of Christ and of the Holy Ghost, as maintained in the three creeds (particularly in the Athenasian) yet by the doctrine of Transubstantiation, it is guilty of a great error in maintaining the corporal presence of Christ, in every wafer, and in every communicant, whenever and wherever the Sacrament is administered, the Mass celebrated, the transubstantiated bread distributed and reserved, or the host uplifted.

Q. What superstitious practices have arisen out of this error?

A. The sacrifice of the Mass, the feast of St. Sacrament, the adoration of the Host, and the Half Communion, and many others which render

the Church of Rome guilty of heresy, though many of her children, not reflecting on these things, may by faith and charity partake of the blessed body and blood of Christ, and hold communion with the head and members of the Christian Church.

Q. What is the sacrifice of the Mass ?

A. The Church of Rome maintains, that Christ has not only given himself to us in the communion, but that he has instituted the Eucharist to offer himself up continually as a victim and sacrifice in the Mass—that the Mass is not only a memorial of the sacrifice of the cross, but the same sacrifice—that as on the cross Jesus Christ was both the Priest and the Victim, so in the Mass, Jesus Christ offers up himself by the Ministry of the Priest, and is himself the Victim, and that consequently the sacrifice of the Mass is propitiatory, and offered, not only for those who partake of it, but for the living and the dead, for all manner of sins, punishments, and satisfactions.

Q. Do Roman Catholics make no difference between the sacrifice of the Mass and of the Cross ?

A. Yes, while they assert it is the same sacrifice, they admit a difference in the manner in which Christ is offered ; and the difference asserted is this, that Jesus Christ offered himself upon the Cross by the shedding of his blood, but that Jesus Christ offers himself upon the Altar by the

ministry of the Priest, without the effusion of blood.

Q. Is not this explanation inconsistent with the doctrine of transubstantiation, and with the more early opinion of the un-bloody sacrifice maintained in the ancient Church?

A. This asserted difference is consistent with neither; for it is at variance with the idea of a *real* transubstantiation of the elements into the body and blood of Christ, and that by a sacrifice similar to the typical sacrifice of the Jews; and it is inconsistent with the ancient opinion of the sacrifice, (in the Eucharist) which was simply this, that the whole service of the Church (of which the Eucharist was always the chief part) was an oblation of charity, prayer, thanksgiving, and self devotion, through the sacrifice of Christ upon the Cross, by which God was already glorified and reconciled.

Q. Does the Church of England reject altogether the doctrine of the sacrifice of the Mass?

A. Expressly in her thirty-first Article, "The offering of Christ *once made* is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual, and there *is none* OTHER satisfaction for sin *but that* ALONE:" and further in her Communion Service throughout, where shea sserts the sacrifice of Christ upon the cross, to be final and complete, and where she admits no other but

the moral and reasonable sacrifice of praise, gratitude, obedience, and self-devotion.

Q. Have not some learned men in the Church of England held, that the Eucharist, is a representative and commemorative sacrifice?

A. Yes, but (though the opinion as held by these individuals, may have some color from the language of St. Clement, St. Ignatius, and perhaps of St. Peter himself,) the Church of England is not responsible for it, as she has not adopted it in her articles or formularies. Besides this opinion of the representative or un-bloody sacrifice is perfectly abhorrent from the corruption of the Church of Rome maintained in the sacrifice of the Mass, that is, a real hypostatical oblation of Christ himself, by the ministry of the Priest, which is a blasphemous doctrine, held by no writer of the Church of England.

Q. For what purpose was the feast of St. Sacrament instituted in the Roman Catholic Church?

A. To commemorate the institution of the Sacrament, by a procession, which is intended as a recompense and indemnification to Christ, for the insults he receives in the Eucharist, from the impious and from heretics. This procession all good Catholics are required to follow, and to give to the Host, in the street as in the Church, the highest worship called Latria, which is due to the true God only, for that on these occasions Jesus Christ is in the wafer, and passing through

the streets, doing good.

Q. In what light do we regard this practice and the adoration of the Host?

A. We regard them as childish, superstitious, and idolatrous, without any authority from Reason, Scripture, or ancient Tradition; we believe them also to have been the cause of infidelity, indifference, and impiety in those Christian countries where they prevail. The Church of England has publicly denounced them in these words, "The Sacrament of the Lord's Supper, was not by Christ's ordinance reserved, carried about, lifted up and worshipped." Such a profanation is not openly practiced in this country, and since the late revolution in France it has been publicly suppressed, or confined to the walls of Churches.

Q. Are there any other practices in the Church of Rome connected with the heretical doctrine of transubstantiation?

A. Yes, private Masses and half communion, in the former of which the Priest receives alone for the living and the dead, and in the latter (which is the universal practice whenever the Eucharist is administered to the Laity) the bread or wafer only is given, and the cup denied.

Q. What are private Masses?

A. They are Masses which are performed for the benefit of the living or the dead, in which the Priest receives alone the sacred elements,

and as the efficacy of the sacrifice of the Mass, depends on the intention of the Priest, his good will in these masses may be purchased at a certain price for the living and the dead.

Q. How do you refute this practice in the Church of Rome?

A. We think it unnecessary to refute it in any other way than by denominating it a gross imposition on the credulity of mankind, and a profane abuse of the Christian religion, but if private masses were not prostituted, by sale and the dangerous opinions attached to them, we should still maintain that the communion of Christian brethren is necessary to constitute a sacrament. The Sacrament is the symbol of the union of Christians in one body and fraternity, and therefore for the Priest to receive alone, for the congregation and for the dead, is a Priestcraft, inconsistent with the nature and design of the Eucharist. "We being many are one bread and one body, for we all are partakers of that one bread."

Q. Is it contrary to the intention of Christ to refuse the cup to the laity in the Holy Communion?

A. It is inconsistent with the genius of the gospel to make such an unauthorized reservation in the administration of the most gracious ordinance of the Christian Church—It has the appearance of craft to make such distinctions between the priest and the laity as are no way

necessary to the execution of the ministerial office, and moreover, Christ himself in the words of consecration, (of which the Church of Rome enjoins a literal interpretation) has seen good to give a more universal and unlimited command with respect to the cup, than to the bread; "He took the cup and gave thanks, and gave to them saying, drink ye *all* of it, for this is my blood of the New Testament which is shed for *many* for the remission of sins."

Q. Is it likewise contrary to apostolic authority?

A. Yes. In St. Matthew the words are "*Drink ye all of it*," and in St. Mark "*they all drank of it*," and St. Paul after repeating the words of Christ with respect to the institution of the cup reasons thus, "For as often as ye eat this bread and *drink this cup* ye do shew the Lord's death till he come. Wherefore, whoever shall eat this bread and drink this cup *of the Lord* unworthily, shall be guilty of the body and blood of Christ."

Q. Is it contrary to the practice of the primitive Church?

A. It is contrary to the practice of the primitive Church, of all Churches except the Church of Rome, and even contrary to the practice of that Church itself for a thousand years.

Q. How do the Roman Catholics justify this practice?

A. Chiefly by two reasons; first they say, that

after the Apostles had in the first institution received the bread, our Saviour before he administered the cup, ordained them and made them priests in these words, "Do this"—and that therefore, when Christ administered the cup, they did not receive it as laymen or representatives of the people, but as priests distinguished from the laity. Secondly, they advert again to the doctrine of Transubstantiation, and say that the whole Christ as he lived in the flesh, is under the appearance of the bread, and under the appearance of the wine, and that consequently, whoever receives the bread, receives the body and blood of Christ, which is all that is necessary.

Q. What do you reply to these reasons?

A. We reply, that they are gratuitous and have neither force nor authority; that Christ and his Apostles, and the whole Catholic Church (except the Roman Catholic Church, since the council of Constance) were either ignorant of them or thought them unworthy of regard; and moreover, if this explication respecting the cup, be a necessary inference from the doctrine of Transubstantiation, it is a deductio ad absurdum, either against that doctrine or the institution itself.

Q. Why do we contend so earnestly against Transubstantiation, and the corruptions which have been built upon it?

A. Because in speculation we believe them to propagate dangerous heresies; and in practice

(enforced as they are on pain of damnation) we think them to have caused the most mischievous schisms which have ever disgraced the cause of christian truth. They have opened breaches by which the christian temple has been profaned, deserted, or attacked, and have gendered in the minds of too many pious and sincere friends of the gospel, an irreverence and a prejudice towards the christian Sacraments themselves; which have impeded the propagation of the gospel, and the unity of the holy catholic Church.

Q. What is the doctrine of Consubstantiation?

A. While the Papists maintain that the elements are transubstantiated, and no longer remain bread and wine, but in outward appearance, Luther and his followers assert, that the elements are not changed, but that the omnipotent body of Christ is coexistent with the sanctified creatures of bread and wine before participation.

Q. Is this doctrine liable to objection?

A. Yes. While it avoids one glaring absurdity, the doctrine of Consubstantiation or impanation is liable in speculation to the same objections as Transubstantiation; but in practice, the Lutherans do not enforce exclusive restrictions or impose idolatrous superstitions, and therefore (though under a lamentable, and as we think heretical misconception) they hold the *spiritual* communion of the body and blood of Christ, without any violations of essential charity.

Q. Were Transubstantiation or Consubstantiation maintained by the early christian fathers?

A. Notwithstanding that the language of the early fathers was eastern, and highly excited, particularly on this subject, there is no traditionary authority for these doctrines before the fourth century, and no public avowal of them till a much later and darker period.

Q. Are these doctrines contained in, or can they be fairly deduced from the sacred Sriptures?

A. No, and this question will lead us to examine the real doctrine of the Sacrament; for it is not enough on a question of such importance, to refute error, (though in this case it seems to lay open the truth) we must also be prepared to vindicate our own opinions and shew that they are truth.

Q. Do all the Sacramentarians and the Church of England in particular, reject the corporal presence?

A. Yes; though there are shades of difference in the statements of the reformed churches, yet they all agree in denying the corporal presence of Christ in a gross, strict, and literal sense.

Q. What is the doctrine of the Church of England?

A. We believe that Christ's death upon the cross was a real and final sacrifice for the sins of the whole world; that in this Sacrament that momentous fact is sealed and represented for ever;

and moreover, that in this feast, the inestimable benefits of that sacrifice are conveyed to the faithful; and thus that our souls are refreshed *after a spiritual manner*, by the body and blood of Christ (which are the things signified) as our bodies are naturally by the bread and wine, which are the outward and visible signs.

Q. Do you believe Christ's presence in the Sacrament?

A. Yes, certainly. As it is the solemn and perpetual commemoration of his death upon the cross ordained by Christ himself,—as it is the recognition of his full, perfect, and sufficient, oblation, and satisfaction for the sins of the whole world,—as it is the federal communion of the body and blood of Christ in the Church,—and as he has promised to be with the assembled members of his body,—so we believe the real presence of Christ *with all true participants*, to strengthen and refresh their souls, with his body broken, and his blood shed, on the cross, of which this is the communion till his coming again.

Q. Do the Roman Catholics consider that there is any thing in this doctrine contrary to sense and reason?

A. They admit that neither human reason nor common sense suffer the least violence in this explanation, but they maintain, that it is contrary to the dogmas of the Church of Rome, and therefore damnable. When they descend to dis-

cuss the matter in fair argument, they confess that they are justified, and we condemned, by the language of Christ himself, which admits (as they say) of none but the literal interpretation.

Q. Is it not a strong presumption (to say the least of this matter) against any doctrine to admit that it is contrary to sense and reason, especially in a matter where sense and reason seem to be the proper guides?

A. Yes, if we consider that the evidence for the truth of the christian religion itself, depends on the truth of the senses, that is, on the accuracy of the Apostles, who as eyewitnesses relied for the truth of their testimony on the certainty of their senses, as to what Jesus did and said in their presence.

Q. Do you consider that we are bound to interpret the words of the institution literally?

A. No; we are no more bound to interpret these words in a literal sense than any others; we are no where told by Christ or his Apostles, that the literal is the only sense. If these words are to be interpreted literally, why not the last words of Christ on the cross, which are less figurative, and equally solemn—"It is finished" and then what becomes of the Sacrifice of the Mass? or the address of Christ to St. Peter, which is said to contain an express institution, "Thou art Peter, and on this Rock—" yet whoever, even among the most zealous Papists, ever maintained

that this metamorphosis literally took place.

Q. Is there any thing in the words "this is my body," if taken with the context "which is is given for you," or "this is my blood" taken with the context, "which is shed for many for the remission of sins," that requires a literal interpretation, and no other?

A. On the contrary, the words seem with the context to be spiritual, and peculiarly symbolical. Indeed, the Apostles would scarcely have understood them literally, for at the time of the institution, the body of Christ was not given, and his blood was not shed, and if it be replied, that they were so by anticipation, then we rejoin that when the body was given and the blood was shed upon the cross, the Apostles certainly understood that *literal* sacrifice to have been for a *spiritual* purpose, and ever referred to it as such. We are therefore not bound to tie down the apprehensions of mankind to an absurd idea, because a particular church has adopted and enforced it on pain of damnation.

Q. Is the literal interpretation consistent with the analogy of scripture?

A. By no means, the scriptural expressions applied to Christ's persons are metonymical; I am the Vine—I am the Door—That Rock was Christ and many others; and if it be asserted, that these expressions are allegorical, and not sacramental (which is no sufficient reply) we assert further,

that the Scriptures call the sign the thing signified, and the contrary. Circumcision which answers to Baptism, is called the covenant, of which it was the sign. The Paschal Lamb was called the Passover, and Christ was called both the Lamb and the Passover, though he was literally neither, but figuratively both.

Q. But if we take the word apart from the context, and in the strictest independence of any analogy, by the scriptural use of the terms themselves, are we obliged to arrive at the literal sense?

A. On the contrary, there are no two words of equal importance used in so great a latitude in the sacred writings. For example, the body is used to express the material part of man, the whole man, the unrenewed part of man, the sensitive powers and corrupt human nature; the substance of a shadow or ceremony; the human nature of Christ; the Church of Christ firmly united to Christ, and among themselves, or Christ's mystical body. We conclude, therefore, that there is no harshness whatever in the interpretation which we give of these words. "This is my body which is given for you." This bread is a sign, and is hereafter to be a memorial of my body, and of my sufferings in it, as well as a seal and pledge, whereby I make over to you all the benefits I have purchased for you.

Q. Is the term blood generally used in a figurative sense?

A. Yes, this term also is used in a still greater latitude in the sacred scriptures. The blood signifies the humour of the body, death, murder and the punishment for shedding of blood, that which is bought or purchased with blood—the first man Adam—fallen nature—the guilt or punishment of sin—human reason—the juice of grapes,—the death and sufferings of Christ—the blood of the covenant, i. e. the blood of Christ, whereby the new covenant was ratified, and therefore we again conclude, that there is no harshness whatever, but that the language of scripture, if there were no absurdity in Transubstantiation, requires us to interpret the sacramental use of the fruit of the vine as symbolical. "This (cup) is my blood of the New Testament which is shed for many for the remission of sins," as a very short time after the institution of the Sacrament, Christ expresses again the thing signified by the sign " O my Father, if it be possible let this *cup* pass from me."

Q. What is the communion of the Sacrament ?

A. Our eating of the bread and drinking of the cup are religious actions, by which Christ communicates himself and his grace to us, and we communicate our souls and the faculties of them to his service.

Q. What is the communion of the Saints in this Sacrament ?

A. The communion of the Saints is that fel-

lowship which true christians have with Christ and all his benefits, by faith, and among themselves by a perfect charity.

Q, May it not be sufficient to consider the Sacrament a memorial feast of Christ, as the great benefactor of mankind?

A. The very phrase "the communion of the body and blood of Christ," is sufficient to shew, that such a feast, especially if it were performed without a religious administration, and not as a sacramental act, would be an 'unworthy' and untrue representation of the christian Eucharist. For in that Eucharist we commemorate the death of our Redeemer for the sins of the whole world, with a thankful remembrance, we use the symbols which he has ordained, as signs of inward and spiritual grace, and moreover as pledges that his benefits are given to the faithful in that Sacrament.

Q. Was the Sacrament of the Lord's Supper ordained for the exercise of the social principle in matters of religion, or to graft the duties of religion on the propensities of our nature, or to be a badge of church membership in all the separate communities into which the christian Church is or may be unhappily divided?

A. Some of these benefits and effects, result from the administration of the Sacrament, but the great design of it is not merely philosophical or economical, but spiritual and catholic, to comme-

morate Christ's death for the sins of the whole world, and to confirm the union of particulars with Christ and with the Holy Church throughout all the world.

Q. Is it unworthy of this great and simple institution to fetter the administration and enjoyment of it, with the rules and regulations of a club or friendly association ?

A. Yes, these impositions are inconsistent with the spirit of the gospel, the design of the Sacrament, the practice of the primitive and the usefulness of any catholic church. Such religious associations may exist without the administration of the Lord's Supper, and the *Lord's Supper* may be duly and better administered without such narrow feelings, and trivial terms.

Q. Does it not tend to promote purity in the administration of the Sacrament that individuals should by writing or orally make a declaration of their experience before the assembled Church or some select members of it ?

A. We read of no such practices or distinctions in the scriptures ; we believe that the gospel requires the same rule of life and manners for all christians, and that peculiar associations for sanctity within the bosom of the church, have tended to engender pride, hypocrisy, and divisions, in modern times ; as the same principles in former ages of the Church by the double doctrine of precepts and counsels, that is precepts for all

christians and counsels for a select few, tended to produce all the pride and folly of ascetick institutions and practices.

Q. What discipline with respect to this Sacrament seems to be the most pure and evangelical ?

A. A public discipline by law and ordinance known and received of all men, which is not inquisitorial, and which can shock the modesty of no virtuous individual. With this a voluntary discipline of concience and confidence, either with a christian minister or christian friend,—that which confounds public and private discipline, and is compulsory, either by auricular confession to the priest, or an imposed social declaration of private experience, seems to be the worst, and the least calculated to promote sincerity, humility, or charity.

Q. To what do you ascribe the defects of discipline in the Church at the present time ?

A. To general ignorance of the capital principles of christianity, to a laxity of morals arising from luxurious and commercial habits, and especially to the proselyting spirit of the christian sects which renders it as easy for a man who offends or is offended with the discipline of his own communion, to pass over to another as to pass from room to room, or to change the fashion of his dress. While underhand and officious envy and strife, and a frivolous and frequent change of sect and sentiment shall be so prevalent as they are,

the efficacy of public discipline, and the tone of public morals, especially in the uninformed part of the community, must be greatly impaired.

Q. Why do you regard the Sacraments of the christian Church rather in a public than a social point of view?

A. Because, as ordinances of Christ, they are designed like his religion itself, for the incorporation of all nations of the earth into the church or family of God—because they are the appointed substitutes for all other sacrifices, symbolical ceremonies, or badges of profession, Jewish or Pagan. As baptism is the porch by which all Jews or Gentiles must enter into the Christian Temple, so the Eucharist is that altar at which the disciples of Jesus must adore his name, commemorate his death, receive his spirit, and devote themselves sacramentally as faithful soldiers to his service.

Q. Why do you consider the Sacrament of importance with reference to the conversion of the Jews?

A. At the first promulgation of the Gospel the Christian sacraments contributed essentially to bring over many of the Jews, from the synagogue to the church. They saw in these the milder symbols of the new covenant which was established on better promises. These symbols, to minds inveterately accustomed to carnal ordinances, facilitated the apprehension of the great

doctrine of the atonement of Christ's sacrifice, which was the truth of all their types, and especially of the Paschal sacrifice. At the first promulgation of the Gospel there was a large conversion of the Jews, since that time there have been scarcely any converts from that people. They were then provoked by the conversion of the nations, to consider the christian religion, and the sacraments aided their transition from Moses to Christ. In our own times, when that interesting people shall see as we anticipate, a full harvest of the Gentiles, by the communion of the Christian sacrifice, grafted into the Church, they may be again provoked to acknowledge that the Desire of the nations is come, that what they vainly anticipate is already accomplished, that the religion of Moses is complete in Christ, that Christ the passover is sacrificed for us and them; and thus, the veil being taken from their eyes, they may keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Q. Is this sacrament necessary and of great use in confirming gentile converts?

A. Yes, if to our minds, which have been familiar with Christian verities from infancy, the emblems of the body and blood of Christ, impress our hearts through the medium of our senses, and seem almost necessary to keep up the remembrance of Christ's death; how much more

requisite must the outward and visible signs be, when the gospel is preached unto the Gentiles, to enable them to apprehend its great mysteries! To minds accustomed to abstract ideas, and intricate research, the Sacraments as means of knowledge (though never as instruments of grace, pledges of mercy and bonds of union) may be less necessary; but to those who have had no conceptions of a supreme Being, but through a gross and sensual idolatry; who have had no religious impressions, but through an image, a sacrifice, or a ceremony, some outward and visible signs (and those of christianity are the simplest and most expressive that can be conceived) are absolutely necessary for their instruction in truth, and comfort in Christ, that being no more strangers and foreigners, they may be made fellow citizens with the saints and of the household of God. In a country placed in the world by Providence as Great Britain is in connection with all lands, benevolence and charity no less than the command of Him, who knew what was in man, charge it upon our Church, its rulers, and members, to hold in high estimation and holy use, the sacred symbols of christian truth, and of man's regeneration and redemption.

Q. Is this Sacrament of great use in the christian Church when established?

A. Yes, it is the communion of that favored society where there is no distinction between men of different nations or ranks of life, where there

is neither Greek nor Jew, Barbarian, Scythian, slave, nor free—where there is neither independence nor inferiority, but all are in subjection to Christ, and to their brethren. Happy would it be for the Church and the world, if this communion of charity and bond of perfectness, were better understood and regularly observed by the friends of the gospel. Then might this ordinance of Christ, controul the foolish conceits and angry pretensions of many who seem neither to know what they say, nor whereof they affirm; and then might men learn, through that consistency of sentiment and behaviour in true christians, which is the ornament and security of the Church, that the spirit of division for trivial reasons and personal caprice, is not the spirit of a true disciple of Jesus Christ.

Q. Is this Sacrament calculated to promote as well the virtue and happiness of individuals as the honor of Christ and the unity of the Church?

A. Yes, by recalling us from our errors to self-examination; to repentance for our trespassess against God and our brethren; to serious purposes of amendment; to lively faith in God's mercy through Christ, and to a perfect charity with all men; it is effectual to calm our passions, strengthen virtue, and cherish hope, amidst the sufferings and changing scenes of this sublunary world, while at the same time, it is the earnest and antepast of heaven.

PART II.

On the rejected Sacraments.

CHAPTER I.

"No, No, these opinions have youth in their countenance, antiquity knew them not, it never thought nor dreamed of them." *Hooker.*

On Penance.

Q. How many Sacraments has Christ ordained in his Church?

A. "Two only, as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord."

Q. Why do you say there are only two?

A. Because Christ himself has ordained no more, with the material substance, form, institution, and spiritual grace.

Q. Does the Church of Rome maintain more than two Sacraments?

A. Yes, the Church of Rome teaches, that there are seven, viz. Baptism, the Lord's supper, Confirmation, Penance, extreme Unction, Orders,

and Marriage. The three first have been considered and reasons have been assigned why we reject Confirmation as a Sacrament, and retain it as a christian ceremony and practice apostolical.

Q. Why do we reject the other four called Sacraments by the Church of Rome?

A. Because they want the conditions required to make them Sacraments, being either not instituted by Christ himself, or not having the outward signs, or since the times of the Apostles and of miracles, being destitute of the things signified, and generally as applied to superstitious practices, which are inconsistent with the truth of the gospel.

Q. Has Christ informed us that there are only two Sacraments under the christian dispensation?

A. Yes, by instituting no more, for though the term Sacrament is never used by Christ or his Apostles (it being as is well known a Roman military term adopted by the fathers) yet the two great institutions, considered apart from this adopted term, are the only two which will bear the same definition and conditions.

Q. Did not the ancient fathers frequently use the word in their writings?

A. Yes, they not only used it to express Baptism and the Lord's supper, but the Scripture, the gospel, its institutions, and indeed all the articles of faith and duties of religion, both under the old and new covenant, which flesh and blood,

that is, sense and reason, could not reveal to us.

Q. Why have the Romanists fixed upon seven?

A. This number was not fixed till a thousand years after Christ, and it was then chosen as being the sacred number of the scripture; but if tradition must be followed, and the sacred number retained, the number of Sacraments might as well be fixed at seven times, or seventy times seven.

A. If they are not, accurately speaking, Sacraments, yet are they all as required by the Church of Rome, divine, christian or apostolical institutions?

Q. Marriage is a divine institution, but not of christian origin; Confirmation and extreme Unction were apostolical, of which the Church of Rome has adopted a corrupt following: Orders is a christian institution, yet not having the like nature of Baptism and the Lord's Supper; and Penance as a Sacrament is without any authority from scripture, or early discipline: but these we shall consider separately, and first

OF PENANCE.

Q. What is the Sacrament of Penance, as taught by the Church of Rome?

Q. The schoolmen have differed much on almost every part of this Sacrament, as to the form, sign, spiritual grace and absolution itself; and even since the council of Trent, it is evident from

the writings of Roman Catholics, and the catechisms of different countries, that the precise nature, requirements and benefits of this Sacrament are not infallibly defined. Penance, however, as taught by the Church of Rome generally, is that Sacrament which is necessary to salvation for all who have lost the grace of God, by the commission of mortal sins after Baptism; instituted by Christ, when he said to his Apostles, "Receive ye the Holy Ghost, Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained;" which power of remitting and retaining sins, is vested in the bishops and priests, who remit them by absolution, and retain them by denying or deferring absolution.

Q. Is Penance a scriptural term?

A. Not in the sacramental sense in which it is interpreted as above described. The Romanists certainly do render in their versions the original Greek word, which we translate Repentance, by the Latin term Penance, but since the exegetical theology, and scriptural criticism, which were introduced by Calvin, Beza, and other Reformers, and which have been so perfectly studied in Protestant Universities to the present time, have ascertained, beyond the possibility of doubt, the *proper* use of the word in the original and its *special* use in the christian scriptures, it is impossible for any well informed Roman Catholic,

to rest the Sacrament of Penance on the scriptural and critical meaning of the original term.

Q. Do then the Roman Catholics themselves distinguish between the virtue of Repentance and the sacrament of Penance ?

A. Yes; they say, that the grace of Repentance is to be used by Jews, Heathens, and all before Baptism; but that sins after Baptism do not obtain remission through Repentance as a grace, but through Penance as a sacrament. This difference they illustrate, by saying that St. Peter exhorted the Jews, that were yet unbaptized to the grace of Repentance, and Simon Magus after Baptism to seek remission through the sacrament of Penance; though here again the identical term mars the illustration, destroys the difference, trips up the argument, and leaves it a naked or rather false assertion.

Q. What is then required in this Romish sacrament of Penance ?

A. It is required that there be these four essential constituent parts, viz. contrition of heart, confession of mouth, absolution of priest, and satisfaction of works.

Q. What contrition is required ?

A. There are two kinds of contrition, perfect and imperfect, which is also called attrition.

Q. What is perfect contrition ?

A. Perfect contrition is a true sorrow for having offended God because he is infinitely good and

hates sin; and the Church of Rome teaches, that by this perfect contrition all sins are effaced, even before the absolution of the priest, and so far at least, contrition which is a part of the virtue of Repentance as well as of the sacrament of Penance, is available to remove sins after Baptism.

Q, How then is Penance necessary to salvation for the perfectly contrite ?

A. They are not exempt, say they, from the reception of that Sacrament, because as it is an institution of Jesus Christ, there can be no perfect contrition, without a resolution to obey Christ's commandment. If therefore Penance be not a sacrament of christianity, but an ecclesiastical discipline, contrition avails without it.

Q. What is Attrition ?

A. Attrition or imperfect contrition is a sorrow for having offended, arising either from shame, or fear, or secondary motives, which does not efface sin, but prepares for the Sacrament, and becomes effectual through the absolution of the priest; for the absolution itself creates that quantity of the grace of contrition, which was wanting in the penitent, and thus puts the imperfect on as good a ground as the perfect, who was indeed absolved before absolution, and therefore is no better for it quoad the remission of his sins. It is unnecessary to point out the immorality of such distinctions.

Q. What is the second thing required ?

A. Confession with the mouth, by which the penitent detects and accuses himself, makes privately and secretly into the ear of the priest (whence it is called auricular) an avowal of all, at least of all mortal, sins; for the confession of venial sins is recommended not commanded.

Q. Is the injunction respecting the confession of mortal sins strict and peremptory?

A. Yes, there must be nothing omitted, or the absolution is void, at least as to the punishment of purgatory, and the penitent contracts the guilt of sacrilege which may, however, be remitted on a subsequent confession.

Q. How do we regard this part of the sacrament of Penance?

A. As it is required by unmarried priests, bound in one confederacy without respect to the laws and institutions of particular countries, we regard it as an usurpation inconsistent with the liberties of mankind: as it is compulsory and not voluntary, it is a tyranny over individuals, and destroys confidence; as it extends to all the actions, desires, thoughts, with all their circumstances, of all persons, sexes, and ages, whatever may be the state of their passions or the habits of their lives, it is disgusting, mischievous, and immoral.

Q. What is the absolution of the priest?

A. It is the sentence by which, in the name of Christ, and by his authority, the priest remits all

the sins to the penitent, which he has confessed and is the principal part of this sacrament.

Q. Why is Absolution the principal part of this sacrament ?

A. Some have contended that the matter of Penance consisted in the duties of the penitent, while others have asserted that those acts were only preparations, and that the Sacrament itself was wholly in Absolution. Since the council of Trent, the Church of Rome has held, that the services of the penitent are the material cause, the words of absolution the form, and to that absolution, pronounced by the priests, the Romanists universally ascribe, the chief force and efficacy of the sacrament of Penance. Of course, therefore, the power to remit sins after Baptism, is the priest's only; for without his injunction, authority, and absolution, there is no Penance. Contrition, grief, confession, satisfaction, and restitution, avail nothing but through his agency, and without that agency and consent, there is no remission of sins.

Q. Do we find any where in scripture such a discipline as this enforced upon penitents, or such an absolution pronounced upon individuals in the history of the Acts of the Apostles, the practices of the Churches founded by them, or their successors for many generations ?

A. No, though no subject is more frequently referred to than Repentance, or more frequently

enjoined with all its attendant duties and circumstances, we cannot find a single case, in which the conditions of this Romish sacrament are required, Not a single case can be collected, from the scriptures or the writings of the early fathers, in which the Apostles or their successors discovered, that sins could be remitted only by a priest, and by a priest only, after auricular confession, by sacramental absolution. For Baptism and the Lord's Supper there are proofs and attestations innumerable; for the sacramental use of Confirmation, and extreme Unction, and Marriage, there are some strong facts and allusions; but for Penance as a sacrament, distinguished from personal Repentance and public discipline, there is not a shadow of proof. And yet the priesthood of the Church of Rome maintain that they have power to alter the state of mens' souls, to take away sin, to make men innocent, or to retain them guilty, without bounds or limitations with respect to God or Man. To this priesthood of like passions with other men, and without the social restraints of other men, all christians are called upon on pain of damnation, to open periodically the inmost recesses of the heart, and the secret actions of their lives, and at the same time to implore at the hands of a man the absolution of their sins as necessary to their salvation, with a solemn promise to do the Penance which he enjoins, whether by acts of

charity, or by corporal inflictions, and mortifications. We have not so learned Christ.

Q. What is meant by the satisfaction of works in the sacrament of Penance ?

A. It is the reparation of the injury which our sins have done to God, and the wrong which we have done to our neighbours. This satisfaction is necessary, because Jesus Christ will not apply the merit of his satisfaction, but to those who join their satisfaction to his. Satisfaction must be fulfilled after absolution, for though absolution effectually remits the eternal pains of hell, it does not irreversibly remit the punishments of this life or of purgatory.

Q. What objections lie against these doctrines?

A. We do not deny that satisfaction is due to God and man, for our sins. God's law is, "the soul that sinneth it shall die," and as by our sins we have broken that law, its sentence, which is eternal death, can only be averted by a satisfaction for sin: that satisfaction Christ has made full and perfect for all who believe in his merits; it is an error, therefore, contrary to scripture and that engenders pride, where humility alone is becoming, to say that our merits are to be joined to the merits of Christ. It is also absurd to say that a sinner must make satisfaction for his sins, when a full and complete pardon is already granted. Nor is it enough to assert (and that without any authority) that satisfaction is made for eter-

nal but not for temporal punishment; for if God does not impute to us our sins, temporal sufferings are not the punishments of our sins, but the trials of our virtues, which work for us a far more exceeding and eternal weight of glory. As to the satisfaction which is due to man, by every restitution and reparation in our power of injury done to our neighbour's character, property or happiness, the Church of Rome maintains, and justly, that the Church can never dispense with it.

Q. Are there any other errors connected with the doctrine of satisfaction of works?

A. Yes. We admit the importance of prayer, fasting, and alms deeds, when performed (as Christ commands with respect to all these duties) secretly and sincerely to God, and not to be seen of men, for then God is satisfied to see our duty to himself, self denial, and benevolence to our fellow creatures. But that a priest can determine the proportion which ought to exist between sins and satisfaction; that Christ's satisfaction is partly for temporal and partly for eternal punishments; that our good works are meritorious, not only in our own behalf, but for the benefit of souls, which have departed this life in debt, and are now in purgatory; and that the treasure of the accumulated supererrogated merit of Christ and the Saints, is at the disposal of the Church and may be distributed for indulgences, that is, the remission of punishments due to sin for the living

and the dead ;—these are idle and dangerous inventions contrary to scripture, reason, sound morals, and true repentance, and therefore, we reject them, and wipe the disgrace and dishonour of them from the christian name.

Q. When we thus reject the sacrament of Penance, auricular confession to a priest, and his final absolution as necessary to salvation, do we also reject the virtue of repentance, confession, and remission of sins ?

A. No, while we refuse the evil, we must take heed that we also choose the good. These corruptions which have overgrown in a systematic form, the christian ministry, doctrine, and practice, must be removed, not with rustic and reckless ignorance, but with the tender zeal of the antiquary, who expects to find beneath the rubbish, pearls, and coins, and precious things ; and having found, knows how to value them. Repentance, confession, and absolution of sin, the pleasure of God in the reconciliation of his children ; his satisfaction in their restoration to peace and happiness in this world, and their joy and glory in the next, are the invaluable provisions of christianity, which it is the duty of the ministers of the gospel, not only to rescue from the scorn of fools, but to commend to the consciences of the wise and good. That repentance, which the Church of Rome allows to be necessary before Baptism, we proclaim to be necessary for every

sin we commit; those satisfactions (so far as they are reasonable) which they enjoin by the priest, we say are the natural consequences of that conversion from sin, by which the truth of our repentance is known, as a good tree is known by its good fruits; this repentance without the absolution of a priest, either given or desired, "is a recovery of the soul of man from deadly sickness, a restitution of glorious light to his darkened mind, a full restoration to the seat of grace and throne of glory, a triumph over sin and saving victory."

Q. Was confession required among the Jews, both as a ceremonial and moral act?

A. Yes, under the Jewish religion no repentance was valid that was not accompanied by confession. On the day of expiation, each Jew confessed to God for himself, and the priest for himself, the nation, his family and order. They confessed on their conversion from any particular crime or sin. When a man was publicly punished and executed for his crimes, he was taught that his repentance was unavailing, without confession of his sins. In the case of transgressions between brethren, confession of wrong done and restitution were always required. The confession of the Jews, at the Baptism of John, shews, that they were prepared by their religious habits, to make a confession of sins, as a proof of their repentance.

Q. Now that the ceremonial law has ceased, are contrition, confession, and restitution required as moral acts?

A. Yes, these religious acts are required, and peculiarly recommended by the gospel. It is, moreover, probable that most of our Lord's disciples had been men of irregular lives, who had been trained in the baptist's school to these duties.

Q. Is voluntary confession a part of Christian Repentance?

A. Yes, both private and public confession to God and Man, are required by the Gospel.

Q. What do you understand by private confession to God?

A. It is so essentially the character of all Men, that we "have sinned and come short of the Glory of God," that it is impossible to conceive that a Christian can humbly seek God's favor, or thankfully acknowledge his mercies, without a confession of his great unworthiness; moreover we are all so prone to offend in many things, and through the force of our passions, love of pleasure, forgetfulness of God and our duty, to offend seriously; that the private and contrite confession, of our particular violations of God's will, our own conscience, and other men's happiness, must be a necessary, as it is a commanded ingredient in true repentance, to which the remission or absolution of sins is promised in the gospel.

Q. What is public confession of sins before God ?

A. Public confession is made in the Church, when in her daily service the minister and congregation, at the commencement of public worship confess their sins. This confession is also made in the communion service with singular tenderness and effect. After these confessions the minister, according to the promise and command of the gospel, pronounces to " the people, being penitent, the absolution and remission of their sins, " in order that repentance may be accompanied, with a lively faith in God's mercy, through Christ, without which it is impossible to please God in our devotions. That absolution we believe God in heaven ratifies to the *penitent* and *faithful*, and whosoever sins are thus remitted on earth, will we doubt not be remitted in heaven.

Q. What is the public confession of sins before the Church ?

A. It would require more reference to ecclesiastical history, than is compatible with our design, to explain fully the occasion of this species of confession. It may be sufficient to observe, that during the great persecutions which took place before the reign of Constantine many professing Christians (as might be expected) lapsed into idolatry, and to avoid persecution and death, libelled christianity itself, and were guilty of apparent if not real

apostacy after Baptism. As this was a violation of their duty to Christ, who has taught us, that "whosoever will save his life shall lose it, and whosoever will lose his life for my sake and the gospel's, the same shall save it," the christian Churches ordained, that no lapsed christian should be received into communion without a public confession of his fault, and the remission or absolution of the bishops and pastors of the Church.

Q. Did private confession before the priest arise out of this practice?

A. Yes, when Christianity extended over the western empire, and comprehended many barbarous and grossly ignorant nations, it became impossible to enforce this discipline, and the practice of private confession to appointed priests was substituted for it. This was soon again corrupted, till by degrees (in the ages which may be truly called dark) the practice of auricular confession to the priest, at least once a year, was declared necessary to obtain the absolution of the Church and of God himself.

Q. Does the Church of England require the public confession of gross crimes?

A. Yes, both the ecclesiastical and civil *laws* of this country require the confession of error or public penance, and satisfaction for public scandals and slanders. It must be confessed, that discipline in practice, is not what in theory the

Church or perhaps public virtue, requires it should be. This is not, however, a difficulty felt only by the Church of England. Auricular confession and puritanical discipline have not been more successful. The Church of England, considering the numbers within her pale, is as free from disgraceful communicants, as smaller societies. It must also be considered, that we avow and justify our principle of practice that a minister must not act from private opinion or secret slander, but from the evidence of facts, confession of guilt or decision of courts. He must not make himself accuser, jury and judge, and separate without the sanction of the ordinary or ecclesiastical courts, on his own responsibility, from the communion of Christ. "Many there are reclaimed as Peter; many as Judas, known well enough and tolerated; many which must remain undiscovered till the day of his appearance, by whom the secret corners of darkness will be brought into open light."

Q. Does the Church of England recommend the discipline of conscience and private confession?

A. She exhorts all to examine and judge themselves, that they be not judged of the Lord. As to private confession of faults, the Church requires it, and with it restitution and reparation of wrong. The precept of Christ is binding on all, and to there own Master all will stand or fall.

"If thou bring thy gift to the Altar, and there rememberest, that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy ways, first be reconciled to thy brother and then come and offer thy gift." The absolution of sin and the benefits of the Eucharist are conditional on our "love and charity to our neighbour" and if for their railing many would render to the Church their blessing, for slander love, and for causeless separation, unity, the discipline of concience and of charity, would be far more effectual than any which human laws, civil, ecclesiastical, or regimental, can secure.

Q. Does the Church of England *enforce* private confession to the priest and private absolution in all cases before the communion and before death?

A. No, she never enforces private confession, or private absolution in any case, she recommends it to none, but when the penitent in order to his reconciliation to the Church, desires it, cannot satisfy his concience without it, or is likely to die with a heavy burden on his soul. Here the Church uses the authority of the Church, releases the sinner tied and bound with the chain of his sins, unties the heavy burden, and lets the oppressed go free. This, however, is only according to the "power and commandment" given to the minister of the gospel, as we shall explain, when we come to speak of the sacrament

of extreme Unction, and the visitation of the sick.

Q. Are there any illustrations in the gospel history of contrition, confession, absolution, restitution and excommunication?

A. Yes, many very remarkable, highly interesting to humanity aud explanatory of this entire subject.

CASE I.

Q. In the personal ministry of our Lord do we read of any instance of contrition of heart, without a verbal avowal of acts and absolution without penance, through faith?

A. Yes, that of Mary Magdalen, who though a great sinner was absolved by our Lord, on her repentance and faith. The story is related with inimitable simplicity and pathos by the Evangelist St. Luke, and is unrivalled in its kind. "And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, *weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.* Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a Prophet, would have known who and what manner of woman this is that toucheth him: for she is a sin-

ner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, *he frankly forgave them both*. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, *Her sins, which are many are forgiven*, for she loved much, for to whom little is forgiven the same loveth little. And he said unto her, *Thy sins are forgiven*. And they that sat at meat with him began to say within themselves. Who is this that forgiveth sins also? And he said to the Woman, *Thy faith hath saved thee, go in peace.*"

CASE II.

Do we find any instance, in the Evangelical

history, of public confession of guilt, where satisfaction could not be made, and which will justify the Church, in offering the mercy and sacrament of the gospel to persons on their death bed, and even to condemned criminals on their repentance and faith?"

A. Yes, the following. "And one of the malefactors, which were hanged, railed on him saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And *we indeed justly, for we receive the due reward of our deeds*, but this man hath done nothing amiss. And he said unto Jesus, *Lord* remember me when thou comest into thy Kingdom. And Jesus said unto him, *Verily I say unto thee to day shalt thou be with me in Paradise.*"

CASE III.

Q. Do we find in the gospel history any case of repentance, confession without avowal of acts, with voluntary restitution and almsdeeds, followed by absolution, without any express form?

A. Yes, the case of Zaccheus the publican. "And behold there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and he could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree, to see him; for he was

to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down, for to-day I must abide at thy house. And he made haste and came down and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that was a sinner. And Zaccheus stood forth and said unto the Lord; *Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusations, I restore him fourfold.* And Jesus said unto him, *This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.*"

CASE IV.

Q. Do we find any example in the gospel of attrition, confession of deeds, and unavailing restitution made not to the injured party, or from true repentance, but from the horrors of a guilty conscience, to the partners of his crime?

A. Yes, one wretch, Judas Iscariot, who by a course of deceit, pretended virtue, hypocrisy, and love of money, prepared his soul for that diabolical act of treachery by which he sold his master for thirty pieces of silver. The history of this horrid transaction is thus graphically recorded by the Evangelists—"Then one of the twelve called Judas Iscariot, went unto the chief priests,

and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now when even was come, Jesus sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began every one of them to say unto him, Lord is it I? And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me. Then Judas, which betrayed him, answered him and said, Master, is it I? He said unto him, thou hast said. And afterwards, while Jesus spake (to his disciples in the garden) Behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him, But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? Then took they him, and lead him, and brought him unto the high priest's house. Then Judas that had betrayed him, when he saw that he was condemned, *repented himself*, and brought again the thirty pieces of silver to the chief priest, and elders, saying, *I have sinned in that I have betrayed innocent blood.* And they said, what is that to us, see thou to that. *And he cast down the pieces of silver in the temple, and departed and went and hanged himself.*"

Q. What do we learn from these scriptural cases?

A. We learn that a confession of our offences is necessary, when we are convinced that we have offended God or man; that in such confession it is not necessary to detail publicly or into the ear of a priest, all the cirumstances of our crimes; that works meet for repentance, chastity, restitution, charity and almsdeeds should accompany it; and that the absolution of sins, may be expressed by the minister of the gospel, with or without a particular form.

CASE V.

EXCOMMUNICATION.

Q. Do we find that Jesus Christ has vested in the Church any power of discipline for the suppression of divisions and heresies, or for the correction of scandalous offenders.

A. Yes, Jesus Christ has told us that such cases are to be settled and corrected if possible, by private conference and admonition, that where that fails they must be examined by two or three witnesses—and that on the evidence of such witnesses the matter is to be heard and decided by the Church. "If he shall neglect to hear them (the witnesses) tell it unto the Church, but if he neglect to hear the Church, let him be unto thee

as a heathen man and a publican." To this public discipline of the Church, and not to auricular confession, Christ adjudges an ultimate and supreme authority of excommunication and absolution. In the case of the Apostles who were infallible in their ministry, the sentences passed under their authority were infallible: but we cannot conceive, that, sentences (though they may be presumed just when founded on due course of law and evidence) are now without error, either through false witnesses, or the fallibility of all human judgments, when not directed by divine inspiration. The words of Christ, therefore, which when applied to the Apostles may be taken strictly, when applied to the Church in other ages, must be taken with a due allowance for human frailties. "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven."

Q. Was the authority which was given to St. Peter the same as that which was given to the rest of the Apostles and to the Churches, under their direction?

A. When St. Peter expressed the true faith of the divinity and Messiahship of Christ on which the Church is built, our Lord gave to him individually, the same power as he gave to the Apostles generally, and which was exercised by them in the Churches "Thou art Peter, and on this Rock

will I build my Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." In other words, thou shalt have a plenary, infallible apostolic authority to preach the gospel, and to direct the establishment and discipline of the infant Churches.

Q. Were extraordinary powers vested in the Apostles for directing the establishment and government of the first Churches ?

A. It is evident that the Apostles were authorized to defend the discipline and purity of the Church with miraculous power. This power was exercised by St. Peter, in a case of discipline, by the infliction of death on Ananias and Sapphira, when the gates of hell were opened against the infant Church, and the faith and purity of the first Christians, as well as the Christian cause itself, were endangered by lying and fraud. The same power was exercised by St. Paul on Elymas the sorcerer, who was stricken blind for blasphemy and impugning the Christian doctrine—on Hymenœus and Alexander for apostacy and blasphemy, and on the Corinthian excomunicate, for illicit marriage and incest—in which case the sentence (or as the word implies, the punishment established by law, i. e. the law of Christ, or the lawful authorised punishment of

excommunication) was reversed on the repentance of the criminal, who was again restored to the communion of the Church. This guilty person, by a public sentence of excommunication, given to St. Paul by the Spirit (as in the case of the discipline of the Sacrament) and confirmed by the power of Christ, had been delivered to Satan, i. e. cut off from the Christian body and treated as a Heathen man. It is probable also, that the sentence was accompanied with a personal chastisement, inflicted by the miraculous power, as a mark of the justice of the excommunication, and of the sinfulness of his crime.

Q. Do these cases justify the Church of Rome in assuming to herself the apostolical and miraculous powers of the keys, the infallible right of excommunicating and anathematizing all christian kings, nations, and Churches, that may not adopt her doctrines, practices, and mandates ?

A. The Church of Rome has no more power to anathematize all other Christians, as she has done in the decisions of the council of Trent, than she has power to strike men blind, or sick, or dead—By such anathemas she has adopted schism and made it incurable. The Apostles used their powers but seldom ; they left no orders respecting them, because they were not to be permanent functions of the Church. They did not teach the Church of Antioch to excom-

municate the Church of Corinth, or the Church of Jerusalem to anathematize the Church of Rome; nor did they teach Churches to anathematize individuals for not worshipping images, the souls of Saints, the Mass-god, and the like; They instructed each Church, and all Churches, to correct scandalous offenders, in extreme cases, for gross crimes, and that with a view to their edification.

Q. What does the doctrine of Christ himself, with respect to the authority of the Church, considered apart from the infallible authority of the Apostles, teach us?

A. It teaches that in all divisions respecting faith and practice, the decisions of the Church, if they be according to scripture, are to be respected—that in matters of discipline and order, her decisions, if they be not opposed to scripture, or justice, or charity, are to be obeyed—that for open apostacy, blasphemy and impugning of Christianity, as well as for incest, illicit marriage, and gross vices, offenders are to be, on evidence of facts and witnesses, excommunicate; but that such, on repentance, may receive absolution, and be again restored to communion by proper authority. It is for the interest of the laity that they should sanction cordially, as they have legislatively, the order and discipline of the Church—That discipline, however, can never be brought about by unseasonable and indiscreet

zeal, or by the affectation of infallible power, which would destroy the moral as well as the disciplinarian restraints of the Church, as it has done in those countries where, by confounding in trifles positive and moral obligation, it has been attempted. After all that can be done, the tares will grow with the wheat, and if we attempt too rigidly or prematurely to pluck up the one, we shall probably root out the other. The Church of England, therefore, has done wisely in confining its canons of excommunication to gross offenders, on conviction of witnesses, and in providing for the absolution and restoration of such on their repentance, by proper authorities—while it still maintains the right of the Church to excommunicate according to the authority of Christ; "That person which by open denunciation of the Church, is rightly cut off from the communion of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as a heathen or a publican: until he be openly reconciled by penance and be received unto the Church by a Judge that hath authority thereunto." ART. 33.

CHAPTER II.

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"Id vero perspicuum fiet, si verba quibus Sanctus Jacobus Apostolus hujus Sacramenti legem promulgavit attendamus."

Catechismus Concilii Tridentini.

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Extreme Unction.

Q. What is the next Romish Sacrament which we reject?

A. The sacrament of extreme unction, which comes naturally to be considered in connexion with the sacrament of penance. For as penance requires contrition, confession, and absolution for all Christians during life and health, so in the sacrament of extreme unction, the same conditions (if possible) are required, with the superadded unction and prayers of the Priest, who thus gives the final pardon of all remaining sin, and all necessary assistance in the last agony, whence it is sometimes called the sacrament of the dying.

Q. Does the Church of Rome teach, that the anointing the sick and dying with oil, is a sacrament instituted by Jesus Christ?

A. Yes. They teach that the sacrament of

extreme unction was instituted by Jesus Christ for the spiritual and bodily relief of the sick, that it consists in the unction, which the Priest makes with the holy oil consecrated by the Bishop on holy Thursday, accompanied with his prayers. This unction is applied to the five senses of the sick person in these or similar words, "Per hanc sacram unctionem et suam piissimam miserecordiam, indulgeat tibi Deus, quicquid peccasti per visum, auditum, olfactum, gustum et tactum," the proper word being repeated, as the organ of each sense is anointed.

Q. Did Jesus Christ institute any sacrament expressly for the sick and dying, with an outward and visible sign, a form of sacramental words, and the promise of a spiritual and corporal blessing?

A. He did not; He gave to his Apostles miraculous powers, and amongst them the power of healing the sick. This power may also have been extended to others during the Apostolic age, but in all cases, in which it was employed, it was a gift and not a sacrament, exercised in the name and by the power of Jesus Christ, without a particular form of words, or the constant use of a sign to produce the promised effect.

Q. But if the Sacrament was not instituted by Jesus Christ himself, do we not find that the Apostles had in their practice converted this

gift, by the use of holy oil, into a Sacrament?

A. Though this Sacrament had not been instituted by Christ himself, or not completely sanctioned as one of the seven till the council of Trent; yet if we could be assured, that it had the authority of the Apostles as such, we should not (admitting a distinction of divine and apostolical) be desirous to dispute its sacramental efficacy *in the hands of those who had miraculous powers.* Calvin maintained or allowed that Confirmation and extreme Unction were sacraments apostolical. With respect to the former he contended, that though it has ceased to be apostolical, in its proper sense, with respect to the dispensation of miraculous gifts, yet, that it was a rite handed down from the Apostles, of great use, and accompanied with great blessings, and as such he defended, and warmly recommended the practice of it in the Church. The sacrament of extreme Unction, however, he rejected altogether for reasons which are amply sufficient, to refute what we call the "corrupt following" and Calvin "the aping" of the Apostles pretended by the Papists.

Q. Admitting that extreme Unction was a sacrament apostolical, why do we conclude that it was not intended to be permanent?

A. An outward sign, which is not the seal or pledge, or instrument to convey the grace, blessing, or promise signified, is not a sacrament, but a ceremony, and if used as a sacrament, a mis-

chievous deception. Circumcision was a sacrament, but it has ceased to be so, and if christians should employ it now, they would be guiltly of presumption, and a dangerous heresy. Admitting that extreme Unction was a sacrament apostolical (and we make the admission merely for the sake of argument) yet all the world knows, that the gift of healing and other miraculous powers (whatever fanatics may pretend) were not perpetual or of long continuance. By these signs and wonders God was pleased to confirm the first preaching of the gospel, and to establish it in the world; nor can we conceive, that it could have been established, on the ruins of philosophy and superstition and judaism, by such men as the Apostles, without a divine power, and *a manifestation of that power;* nor can we conceive that such men as the Apostles would *unanimously have undertaken such a work* and persisted in it to their lives' end, if they had not been perfectly persuaded that it had been and was *attested by the manifestation of miraculous power.* It is ridiculous, however, and worse than ridiculous to boast of the power of healing, or to use the outward symbols with reference to such a gift, which is never given or expected. When the Apostles anointed they healed the sick, but the Roman Catholics defer the unction till all hope and even all sense and reason are past. If St. James intended this sacrament to be perpetual

for all sick persons, and for their recovery, why do the Priests, if they believe that grace and power are contained in this sacrament, and that the dispensation of it rests with them, confine and defer it to dangerous and fatal sickness ?

Q. If the Apostles did actually use the anointing with oil, would this unction constitute a sacrament accompanied with a healing power ?

A. No; it might still be no more a sacrament than the pool of Siloam, or than the action of St. Paul falling on the dead youth (as Elijah did) and restoring him, or than Christ's making clay with his spittle was a sacrament for restoring the sight. Such outward signs, unless they are accompanied with the institution of Christ himself in express and unalterable terms, and accompanied with a promised and inseparable blessing, are not sacraments of the Christian Church.

Q. But if the gifts of healing have ceased, do we not read in the Epistle of St. James of the particular use of this ceremony, by the elders of the Church, who might not have been Apostles and which will justify us now, in retaining the custom of holy unction?

A. We contend that if the gift of healing the sick miraculously has ceased, the outward ceremony ought in all reason to cease also, even if it were not applied to superstitious and delusive purposes. But as the mistaken assumption or

imitation of these powers and gifts, which were confined to the Apostolic ages, has contributed so largely to superstition on the one hand, and fanatical conceit and enthusiasm on the other, we will examine minutely this passage in the Epistle of St. James. Though it was our intention to avoid as much as possible all minute criticism, and to found the opinions expressed in this treatise on a reference to plain Scripture, known authority, or common sense; yet as it is impossible to examine the sacrament of extreme unction without a reference to this passage of Scripture, we proceed to investigate it in its various parts. We have hitherto kept patiently along our road, nor have we turned aside to ramble over the wild hills or picturesque glens and vallies that have in this romantic country crossed our path; but as this resting place may be found safe and convenient for future travellers, we will here stop awhile and sketch the scene and objects arouud us, and the rather, because we think, they have not been observed as they deserve to be.

Q. What is the passage in St. James's Epistle on which this sacrament and auricular confession are founded?

A. It is contained in the 5th chapter, beginning at the 14th verse, and as we consider the whole passage from that verse to the end of the chapter, which is the end of the Epistle, to apply to one particular subject, and that neither extreme

unction for the sick and dying, nor auricular confession, nor the recital of experience, we will catechise it in its various parts.

Q. What is the 14th verse?

A. "Is any sick* among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the Name of the Lord." The sickness here mentioned cannot mean all kinds of sickness, for then no one would have died, nor can it mean cases of fatal sickness, for the prescription is for cases of recovery; we must therefore conclude that it was some particular kind of sickness that was not always unto death. The sickness was similar to that which fell upon many of the Corinthians† for their abuse of the Sacrament, and particularly on one member of that Church, for his incestuous marriage or concubinage; similar also to the case supposed by St. John of a brother sinning a sin not unto death; all of them *cases of discipline* falling within the canon, laid down by our Lord, for the government of his Church, and applied extraordinarily in the age of the first propagation of the Gospel.

Q. What is that rule of Christ?

A. It is contained in the 18th chapter of St. Matthew, which from the beginning to the end, refers to cases of scandal, and offences arising, whether from the private passions of individuals

* Ἀσθενεῖ τις. † Πολλοὶ ἀσθενεῖς.

(illustrated by the parable of the offending members) against their own souls; or from lapses from the doctrine and discipline of the Church, (illustrated by the parable of the lost sheep) or from irreconcilable disputes among brethren, in which the guilt of parties was ascertained on the evidence of witnesses, or generally from a rejection of the authority of the Church. "If he neglect to hear the Church (says Christ) let him be unto thee as a heathen man and a publican. Verily I say unto thee, Whatsoever ye shall bind on earth shall be bound in heaven,"

Q. In the Apostolic age, did the ban of the Church and the scourge of heaven fall upon such as vitiated the purity or violated the discipline of the Church ?

A. It is evident, as we have before observed, that the Apostles had the power of preserving the purity and discipline of the Church by supernatural means. That power which was given by our Lord to the Apostles generally, and to St. Peter personally, was also given, expressly by divine direction, to St. Paul as to one "born out of due time." This power he executed, by express revelation, on the Corinthian excommunicate, for his salvation and the edification of the Church. As, therefore, this is a point asserted by our Lord and *all* the Apostles, whose writings have come down to us, we conclude, that there did exist in the first age of the Church, the power

of excommunication, accompanied with bodily chastisements, as marks of the divine displeasure. It is, however, of great importance to distinguish between these powers which ceased with the Apostles and their immediate communications, and those which are transmissive from age to age.

Q. Does our Saviour's law provide for the reconciliation, as well as the punishment, of such offending members, and was prayer a means ordained in this transaction?

A. Christ says "whatsoever ye shall loose on earth shall be loosed in heaven," and he instructs his Apostles that the removal of excommunication should be effected by unanimous prayer. "Again (that is in continuation of this subject) I say unto you, that if two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them by my Father which is in heaven, for where two or three are gathered together in my name *there am I in the midst of them.*" The universal application of this promise to private Christians in all circumstances, without limitation, would be enthusiastic, but its reference to the particular case before us, is natural and free from question—Besides our Saviour says,not only that the prayer shall be answered, but that, as if some special transaction were referred to, he *would be in the midst of them.* —St. John, alluding to this promise, directs prayers to be made for him who had sinned the

sin not unto death; and St. James, in this text, applies the absolution generally ordained by Christ for excommunicants, to the case of those who were under a *judicial sickness*, which prevented them from making their *public confession and penance before the Church*—These were permitted to send for the elders of the Church *to their own houses*, that by prayer in the name of the Lord (which was the form both of excommunication and absolution) the offending brother, whose sickness, through repentance, was not unto death, might be saved and healed.

Q. Who were the elders of the Church?

A. They were the chosen and ordained officers and ministers of the Churches, appointed to govern them, when they were first formed, under the authority of the Apostles, and afterwards under the Bishops, as Titus and Timothy, who were ordained by the Apostles with power to ordain others. They did not set the Church in order, but maintained the order of the Apostles, to whom they referred for counsel in all important matters of discipline, as is evident from a reference to those passages in the New Testament, in which the Presbyters are described in their office, or in synod. (Acts xi. 30. xiv. 23. xv. 2. 4. 6. 22. 23. xvi. 4. xx. 17. xxi. 18. 1st Timothy v. 17. Titus i. 5. James v. 14. 1st Peter v. 1.)

Q. When the elders were assembled at the sick man's house, is it necessary so suppose that

they were invested with the same powers as the Apostles, or that they waited till they had a *particular impression* to work a miracle ?

A. On the supposition that the sickness spoken of was any kind of sickness, one of these hypotheses would be necessary, but if it were a case of *judicial* sickness, it is only necessary to suppose that Christ was in the midst of them. All cases of judicial sickness were not inflicted by express sentence. St. Paul and the other Apostles intimate, that there were many inflicted by the providential government of Christ. In the case of St. Paul, the judgment was inflicted by Christ himself, but as his sin was against the Church, he was directed to seek his cure from Ananias, who was the presiding elder in the persecuted Church at Damascus. In this case, both the judgment and the cure were miraculous: the latter by the intervention of human agency, and the former without it. In other cases we may suppose that this method was reversed, and where the judgment was through man, the healing was through Christ; and again in other cases, where both the judgment and the cure were from providence, but the cure effected through the prayers of the Church. Moreover, in the case supposed by St. James, and in that stated by St. Paul, the cure may not have been instantaneous but progressive ; so that the difficulty which occurs to many in explaining

this text is removed, and no *actual instigation* to work a miracle may have been necessary. It was sufficient for the elders to know that in all cases of judicial sickness (though not in all cases of sickness) that on repentance, the penitent should be absolved, with a sure and certain hope that his sickness should not be unto death. The rule, therefore, might be applicable to all Churches at that time, whether there were miraculous powers in the particular elders or not. This opinion does not impeach the truth of the miracles wrought in the Apostolic age, both in attestation of the Christian doctrine and in vindication of the authority of the Church—for it is clear that our Saviour's promise was literally fulfilled in the case of the Apostles, and in the various dispensation of gifts to those that believed, "And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Q. Was the anointing with oil commanded by Christ to be used in healing the sick?

A. It was neither commanded nor forbidden by Christ, but it was a custom among the Jews, which the Apostles sometimes used and sometimes omitted. Unction with oil was used for civil and religious purposes as well as medicinally

In that warm climate it was used to preserve as well as to restore health, for ornament, and comfort. Oil was enjoined in the use of offerings, to encourage the cultivation of the olive which was a source of wealth to Palestine, and a means of attaching the Israelites to their country. When used in sacred things it was generally symbolical, and especially of the Spirit, whence Jesus was called Christ because he was anointed with the *oil of gladness* above his fellows. It is not necessary, therefore, to suppose that the oil was used medicinally, much less sacramentally, to imply an infallible cure through that as an instrument and means. We rather understand the use of the oil to have been in a general symbolical sense. "Is any excommunicate sick among you and pining in despair? let him send for the elders of the Church—let them pray over him for his forgiveness and his cure—let them anoint him as a guest and a stranger at their table, or rather as a friend and a brother on his return—let that emblem of the Spirit's unction and return to his body as a temple, and of the good and pleasant unity of brethren, cheer his desponding soul, make him of a cheerful countenance, encourage faith, and thus prepare him for his absolution and his cure."

Q. What is the 15th verse?

A. "And the prayer of faith shall save the sick and the Lord shall raise him up and if he

have committed sins they shall be forgiven him."

Q. Was it necessary that the prayer of the sick should be added to the prayer of the elders?

A. Yes; when our Saviour healed the sick, he said it was their faith that saved them, that is, their faith had its proper place in the cure. So the prayer of faith in this verse applies to the sick penitent and not to the elders. The copulative conjunction* does not necessarily imply that the same agency is supposed in this verse as in the preceeding, it is rather an addition of another part of the same transaction, and perhaps, as referring to the efficacy of faith in the sick, when healing was to be performed, may have a hortatory force. At any rate the expression is entirely changed. The prayer of faith† that is the vow of the Nazarite, made in the hope or enjoyment of any deliverance from imminent peril or grievous sickness. The word is only used in two other passages of the New Testament, and in both for the Nazarite vow, once in the case of St. Paul himself at Cenchrea, having made the Nazarite vow after his escape and deliverance at Corinth; and again when he joined himself to four others in the temple, who were under the same vow; by the direction of this Apostle, St. James, who presided over the Jewish Converts, maintained many Jewish cus-

* Καί. † Ἡ εὐχὴ τῆς πίσεως.

toms, and wrote this Epistle to the twelve tribes scattered abroad.*

Q. What is the meaning of the next expression, "The Lord will raise him up?"

A. It seems to imply that the deliverance was to be effected, not by the miraculous power of the elders, but by the power of Christ, who would be "*in the midst of them.*" Though the sick man were sinking† under a burthen too heavy for him to bear, yet the Lord will revive both body and soul, and restore him again to his proper state and place.§

Q. What is the meaning of the next expression, "and if he have committed sins, they shall be forgiven him?"

A. St Paul, describing the very individual who had sinned, says, that man who has done this deed,‡ but St. James, speaking hypothetically, says,‖ although he be one of those who have committed sins worthy of death, and that are judicially visited, yet thus repenting, confessing, and praying in faith, through the intercession of the Church,and the power of the Lord Jesus, his absolution and cure shall be certain, as it were

* The word is used for the Nazarite vow by the Septuagint, which is the version used in the New Testament, Numbers, vi. 2. Ἀνὴρ ἢ γυνὴ ὅς ἂν μεγάλως ἔυξηται ἐυχην.)

† Τον Κάμνοντα, the picture of a man labouring in conscience, and languishing in body.

§ Ἐγερεῖ. ‡ ὁ τὸ ἔργον τοῦτο ποιήσας. ‖ κἂν ἁμαρτίας ᾖ πεποιηκὼς.

by a physical that is, a miraculous power;* but as the word which expresses this is impersonal and future, we conclude that the Apostle has not yet described the whole case, and that something more remains to be done before it is completed.

Q. What is the next verse connecting this description?

A. "Confess your faults one to another and pray one for another, that ye may be healed.† The effectual fervent prayer of a righteous man availeth much.§ The expressions "may be healed" and "availeth much" naturally refer to the case of sickness, and cannot without violence

* Ἀφεθήσεται. This word is used with great latitude, but in the lxx, it is used with reference to a curse or ban, threatened or inflicted, as in the case of Job's friends, when God as a judge, absolved the guilty, and in the case of Cain, who by the murder of his brother had sinned the sin unto death. With respect to this sin, Cain exclaims Μείζων ἡ ἀιτία μου τοῦ ἀφεθῆναί με, my sin is too great, ever to be remitted to me. It was a sin worthy of death; but as no one but his near relations could have executed it, God set a mark, or some bodily judgment on Cain, which was probably to be incurable, and terminate in death. So in the xxii Isaiah, 14 v. The sin of the Jews unto death, is declared by this word, in the lxx. οὐκ ἀφεθήσεται ὑμῖν ἅντη ἡ ἁμαρτία ἑως ἂν ἀποθάνητε, which Grotius translates "per totam vitam eos qui hæc fecerunt pœnæ sequentur," a sense which Vitringa admits to be literal and true. In this text the use of the precise term would intimate that St. James had that sort of sin in his view, which if not remitted in the prescribed manner, would have been followed with divine punishments unto death.

† Ἰαθῆτε. § Πολὺ ἰσχύει.

and harshness be separated from it, or applied to any other case. The term "confess"* was

*Ἐξομολογεῖσθε. As the Roman Catholic writers have seized upon this verse, to justify the practice of auricular confession, the German protestant critics have laboured much, to shew that the term translated *confess*, has nothing peculiar in it, that the preposition in composition is expletive, and the term not a scriptural but a common term. Elsner has quoted a number of passages to shew that it was used by other Greek writers, but they were all subsequent to the Christian Æra, and wrote at periods when the religion and customs of Jews and Christians were well known to the philosophers and scoffers among the heathen, such as Plutarch and Lucian. Krebsius has quoted many passages from Josephus also, to shew that the word was used by the Jewish writers, who understood the Greek language; but all this seems to prove little more than that this word, which was used by the Jews and Christians, was adopted by subsequent writers, and that too generally to express the confession of a fact concealed, or a public avowal. This is certainly the sense in which it is used in the lxx, in the case of Daniel, *when with windows open in his chamber* towards Jerusalem, he prayed and gave thanks, or *made his public confession*, before his God. So by the Jews who were baptized of John in Jordan, *confessing their sins, before that great assembled multitude.* So also in the case of those in the Acts of the Apostles, who *confessed and declared their deeds, and burnt their books.* In all these cases, the term has undoubtedly the peculiar and ecclesiastical sense of public confession of sins, a sense sufficiently removed from the Roman Catholic doctrine, though the word be interpreted with the full force of the preposition. If the preposition were without emphasis, we should expect that the simple verb were obsolete or of rare use, or that the preposition was used with great latitude, and that the article was not used between the preposition and the verb—but in this case none of these suppositions are true. We may, therefore, without any apprehension of the Romanists, allow the preposition in composition here, its full

applied by the Jews, who studied the Greek language, to express the public confession of sin which their religion required, and on the other hand, it was used by those Greek writers only, who, after the translation of the Septuagint, and especially after the publication of the Christian Scriptures, became acquainted with Jewish and Christian affairs, and used the term to express the public avowal of facts that had been concealed. In the Christian Church it was a forensic ecclesiastical term, used to express *the confession of penitents made before the Church*, on their readmission to communion, after a lapse or public scandal. In the case of the judicially sick, this confession was allowed to be made before the elders of the Church *in private houses*, and their absolution was also then declared. In the case of St. Paul, *one elder* was directed to go to the house where he lay sick, blind, and praying, to declare his absolution and his cure. Our Lord asserts (St. Matthew, chapter xviii.,) and St. James here seems to intimate, that scandals would generally arise from injuries and quarrels among brethren. In all cases of excommunication, which were made on the evidence of wit-

force—that the confession implies a recital of the whole in its several parts, that it is the removal of the knowledge of facts from one party to other parties—but after all, this confession is a public not a private whispering act, and such was the public confession (ἐξομολογησίς) of penitents in the Church.

nesses, there would remain some lurking animosities and root of bitterness, which must be entirely removed—In almost all cases there would be the injured and innocent, as well as the guilty party, for it was sins against the brethren or the Church, and not secret sins against God, that were punished by judicial sickness. Christ, therefore, and his Apostles, required that there should be confession of faults (mutual where more than one guilty party were concerned) and *deprecation of judgment by the righteous or innocent man*, for the penitent sufferer, called by St. James, the *deprecation accomplished*,*

* δέησις δικαίου ἐνεργουμένη. δέησις in the New Testament, is generally used to express intercession or deprecation. Had the Apostle intended to express the deprecation or prayers of the elders, the church, or a community, he would scarcely have said δικαίου. His closing the entire account of the prescribed discipline with ἐνεργουμένη, implies that it was the accomplishment of the rule. Luther following the interpretation of the Vulgate, renders it "fervent" which is certainly loose. Our translators have improved it by an additional epithet *effectual fervent*, and this might perhaps be again improved by a transpostion *fervent effectual*. But after all, it may be fairly questioned whether the passive or middle voice of this verb is used in an active sense in the New Testament. certainly it will bear a passive or reciprocal construction, in most, if not all places where it is used. The passive sense seems more applicable here, and in the 2 Cor. i. 6. where St. Paul exactly expresses that which is wrought in one party, to be common to, and effectual, and effected, in another party, Εἴτε δε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν. And so ἐνεργουμένη here may be considered as a deprecation brought about and effected in

and which when brought about and effected by the elders of the Church, according to the law of Christ and the Apostles, immediately (without any thing future or left undone) availeth much. The prayer of the elders, and the vow of the sick, would be unavailing, or at least the absolution and the cure would be suspended, till this part of the process should be cordially and legitimately executed.

Q. Do you suppose that St. James had in view a case of this confession and humiliation of the guilty party, and of the successful deprecation of *the righteous man*?

A. St. James, throughout his Epistle, enriches his practical instructions with apposite images and striking illustrations, drawn from the manners and examples of the ancient Jews. He concludes his Epistle with directions to the afflicted in general, and to the judicially sick in particular. He exhorts the Churches to take for their example the prophets, and of these prophets, he selects Job and Elijah, and in this

the innocent party to the help and assistance of the sufferer." As the Apostles again in the 2 Cor. iv. 12, uses this verb in its passive sense, and in relation both to himself and other parties for their benefit. *Ὥσε ὁ μεν Θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δε ζωὴ ἐν ὑμῖν.* The word is again used to express an effect communicated from one party and *accomplished* in and to the benefit of another *Ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δονάμει.* Col. i. 29.

passage seems to refer to the history of both these illustrious saints for instances of successful deprecation.

Q. What was the reference to Job?

A. It seems probable that the Apostle does not lose sight of this example of Job from the first mention of it in the eleventh verse, for the exhortation, clothed in the language of Christ, against cursing and swearing, which seems to occur so abruptly in the twelfth verse, may refer to the most remarkable part of the history of Job; that righteous man when under the heaviest calamities permitted of God, and under the most unjust and cruel provocations from his friends, and even when stimulated by his wife to *curse God* and die, kept himself (from that which is the most common temptation under such circumstances) and swore not at all—The most patient man, however, like the meekest man on earth, spake unadvisedly with his lips, repined and found fault with God's providence and government—Hence his remarkable confession. "Then Job answered the Lord and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? *therefore have I uttered that I understood not, things too wonderful for me which I knew not.* Hear I beseech thee and I will speak; I will demand of thee, and declare thou unto me. I have heard

of thee by the hearing of the ear but now mine eye seeth thee. *Wherefore I abhor myself and repent in dust and ashes.*"

Q. On this confession, was Job's chastisement removed, and was he restored to his former happiness?

A. Not immediately. The absolution and blessing seem to have been suspended, even with respect to Job himself, till his reconciliation was completed with his friends, and till he had prayed for them who had judged him so uncharitably, and treated him so despitefully in his calamity. These friends were commanded with sacrifice to God to confess their faults and humble themselves before Job, and Job was instructed to intercede for them, and deprecate their ignominy and destruction. It is the most striking instance of the prevailing deprecation of the righteous man recorded in the Scriptures. To avert their just punishment Eliphaz and his two friends were directed to go to Job, to take their sacrifice to him, with this assurance "My servant Job (this is the Septuagint version) shall pray for you, for him will I accept, and but on his account I would destroy you, for ye have not spoken truly in your controversy against my servant Job. So Eliphaz the Temanite and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord commanded them; and the Lord re-

mitted their sins to them on Job's account. And the Lord magnified Job, and when also he prayed for his friends the Lord remitted* to them their sin." Here therefore was in an example of the Prophets, a striking illustration of the Christian rule of mutual reconciliation, and of the absolute necessity of applying it by the confession and humiliation of the guilty party, and the deprecation of the righteous man. The deprecation here clearly refers to a case of justice between Job and his friends, and in the case of St. James between the offender and his brethren or the Church. The intercession availed for the remission of a *temporal* judgment whether threatened or inflicted, for the intercession of no man could prevail for the remission of the eternal punishments of sin. Indeed the doctrine here laid down of temporal visible judgments for particular sins is peculiar to these cases, for the general doctrine of the Gospel is opposed to it. This rule, our Saviour has illustrated negatively in the parable of the cruel servant (Matt. xviii.) *He was frankly forgiven all his enormous debt*, but on his refusing to forgive his fellow servant, who owed him a few pence, he was delivered by his Lord to the tormentors, till he should pay all that was due unto him. Our Saviour concludes this whole subject of the discipline of forgiveness with these intense expressions, "So likewise

* αφῆκεν

shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses." Who then will say that ecclesiastical discipline is not useful, charitable, and moral, to the highest degree? Jesus Christ has promulgated to the world two laws, which though imperfectly observed by Christians, have done more to civilize and bless mankind than any two that were ever enacted. I mean, the law of Christian forgiveness, in opposition to the strong passions of resentment and revenge; and the law of marriage to abrogate polygamy, check adultery, and regulate divorce.*

But why does St. James refer to the history of the prophet Elijah in illustration of this subject, and particularly to the case of the rain withheld and the rain vouchsafed?

A. The illustration is important. If St James

* If this law of forgiveness were carried into full effect, it would be impossible that duelling should exist in Christian countries. It would not be necessary to have recourse to Dr. Paley's fiction of a Court of honor established by law. It is undoubtedly true that life without honor is worthless, and that a man had better part with his life than his character, but as no one will justify duelling on any other principle than this, and no one will justify it for the gratification of passion and revenge—we contend that no one ought to hesitate to submit his honor or his pride to the decision of disinterested christian friends or witnesses, and that friends should be called in not to arrange a decision by battle, but by justice and charity; and to such a decision, every christian ought to submit (even if he be not convinced of its justice) as an officer would submit to a court martial.

had intended in this passage of Scripture to promulgate the law of the sacrament of extreme unction or of auricular confession he would have referred to another case in the history of Elijah which affords remarkable illustrations of both, he would have referred to the widow of Zarephath.* But for unction in extremis the widow's son was remarkably applicable, "It came to pass after these things, that the son of the woman the mistress of the house fell sick, and his sickness was so sore *that there was no breath left in him*," but by the prayer and cry of Elijah in this extremity he was healed. A case more in point, therefore, could not have been chosen by the Apostle, and his omission of it, is as strong a negative proof against any institution of a sacrament for the sick and dying as can be conceived. The exclamation of the widow, too, was illustrative of auricular confession to the priest. "O thou man of God, art thou come unto me to call my sin to remembrance?" yet this also St. James has left unnoticed in the history and example of Elijah. But the case adduced by St. James is one strictly in point as illustrative of the case of the judicially

* Bellarmine asserts that the expression applied to the sick is precisely "de mortuo" and argues hence the propriety of extreme unction in articulo mortis, but then according to the phraseology of scripture in such cases, the reading would not have been *τὸν καμνοντα* but *τὸν κοιμῶντα*, as St. Paul expresses himself—*Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανόι.* 1Cor. xi. 30.

sick. *It was the case of a ban inflicted for a similar crime, and removed under similar circumstances by similar means, and consequently both an example and a proof in point.*

Q. What was the case of Elijah referred to by the Apostle ?

A. It was a case of judgment inflicted on Ahab and the Jewish nation, for their rebellion against God, his Church and Prophet divinely commissioned. The apostasy of Jeroboam the son of Nebat was great, but it was " a light thing " in comparison of the abominations of Ahab. Ahab reared an altar, built a temple, made a grove to Baal and served and worshipped him. "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." It was in this apostasy and blasphemy when all restraint was gone, and Elijah's mission, though sanctioned by the Almighty, was frustrate, that Elijah said to Ahab " As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."* The judgment, therefore, was inflicted *for the same sin* as that which those committed in the Apostolic Churches, who with the signs and wonders before their eyes, rebelled against the authority of the Church, and it was inflicted *for the same object*, viz. to bring back the rebellious to acknowledge their sin and the authority of the

* 1 Kings, xvii. 1.

doctrine and discipline of the Church. At the end of three years and six months, the rebellious Jews were willing to hear the voice of Elijah, and he therefore returned among them. When they saw the miracle which he wrought before them; all the people "fell upon their faces and they said the Lord he is God; the Lord, he is God." After this public confession, Elijah, having slain the apostate priests who had sinned the sin unto death, proceeded to intercede for the removal of the sentence from those who by repentance, had not sinned the sin unto death. "And he prayed again, and the heaven gave rain, and the earth brought forth her fruit," A more striking parallel can scarcely be conceived, and it is of itself sufficient to convince us, that St. James in this passage was referring to the cases of the judicially sick in the Apostolic Churches, when the *open manifestation of divine power*, rendered those who impugned or resisted it, liable to a punishment inflicted *by the same power*; but here is no vestige of extreme unction for venial sins, or of auricular confession. They exist not in the christian scriptures.

Q. How are the concluding verses connected with this subject?

A. "Brethren, if any of you,* (any member of the christian community) do err from the truth and one convert him: let him know that he which

* τις ἐν ὑμῖν.

converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." St. James evidently refers to the parable of the lost sheep, by which our Lord illustrates the case of offending and erring brethren, their recovery and the joy of the Church on their return. (St. Matt. xviii.) If any one will compare this text in St. James with that parable, especially in the original Greek, he will see that the following paraphrase is legitimate, and explains the true design of charitable discipline, whether ordinary or extraordinary. If any among you as a sheep from among the flock, shall err and go astray, from the truth (i. e. the Gospel of which the Church is the pillar and ground) and one Christian friend or pastor, with zeal and charity, shall search for the wanderer, and induce him to return to the fold, and seek again the care of the shepherd, and the communion of the flock, without which every sheep must pine and die, and be lost; let him rejoice to know that he which causeth an offending brother to return* shall save his life from destruction, (from the sin unto death) and by love and reconciliation shall cover and bury in eternal oblivion a multitude of sins. The Church thus repealing the temporary sentence of discipline, with the everlasting law of wisdom and charity, "Hatred stirreth up strifes, but love covereth all sins."

* ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ.

Q. Are the Roman Catholics guilty of great error, in maintaining the spurious Sacraments, urging them upon mankind, as *necessary to salvation*, and especially in applying a flattering and delusive unction to the soul in death?

A. We think it a great heresy to add such inventions to the Gospel of Christ, to maintain that Christians cannot die in safety without them, or to assert their infallible efficacy. It is not necessary to refer to the abuses of this abuse for its refutation. It has no authority from Christ, or any inspired Apostle. In this passage of St. James, which is the "primo" in the arguments of the council of Trent, and on which the merits of the question turn, we contend that there is not the slightest foundation for extreme unction as a Sacrament, or as a custom of any use or decency, for all the sick and dying, or even for any case of sickness or death, *in the absence of miraculous power*. We regret these superstitous practices, but at the same time we sincerely acknowledge that many pious Roman Catholic priests display in their visitation of the sick and dying, and in administering the offices of *their* religion, a zeal and humanity, which are worthy of praise and imitation. Among the death-bed scenes or rather scenes of death, which will be annexed to this chapter, one of great interest is selected from the annals of the Roman Catholic Church. It is the well known case of Bossuet

and the Princess Henrietta Anne. Here the faith and patience of the sufferer, the pious zeal of the minister of the Gospel, and the affection of the christian friend, are found in perfect contrast with the rigid injunctions, and histrionic actions of a mere confessor. Such virtue must be admired wherever it is found, whether in an ancient heathen or modern christian, but love of virtue must not cancel our love of truth. We sincerely deplore that the Roman Catholics root and imbed some of their most dangerous errors on the best and strongest feelings of humanity, and especially we lament that they substitute in the time of sickness and in the hour of death, their will worship, spurious viaticum, and spurious Sacrament for the truth, hope and Sacrament of the Gospel. The Roman Catholics often triumph over us, because, as they say, we have not a Sacrament for the dying. We certainly have not theirs, but we have that which is far better, the Sacrament of Jesus Christ, which he instituted and communicated on the eve of his own death.

Q. Is it not remarkable that we do not find in the Gospel frequent exhortations, to visit the sick, and general instructions given to the ministers of the Gospel, respecting the fulfilment of this duty ?

A. The absence of such exhortations and instructions to this duty (under a religion which makes our acceptance or condemnation, at the

judgment day to depend upon the performance of it) is a proof that it is not only the duty of the ministers of religion, but of all who bear the christian name; it is a proof that it is a duty not of a doubtful nature, or that needs a specific law from heaven to establish it, but one that must be known and admitted of all Christians, without any revealed regulations. The precise regulations laid down by St. James, for the direction of the Church in particular cases of sickness, being the only rules which are prescribed in the New Testament, clearly manifest that in all ordinary cases divine rules are not required, but that such as are convenient may be used. Certainly it would be both a great injury to humanity, and a great injustice to christianity to confine these offices of love and charity to the officers of the church. All will stand before the judgment seat of Christ, and all, whether laity or clergy, who have not visited the sick, administered alms, or certified charity, will appear at that great inquest with confusion.

Q. But do we not infer from the instructions of St. James, some particular and important duties which belong to the Church and its Ministers?

A. Yes; though it is absurd to pretend to heal the sick, except by proper medicines, without a special and divine commission to do so; yet we admit from this passage of Scripture that

it is the bounden duty of the ministers of the Gospel, to visit the sick at their own houses, especially when they are sent for—that it is lawful in such cases when the sick desire it, and are not able to reach the Church, to administer in private houses the ordinances of the Church, to receive their confession, reconcile them to their enemies, absolve in cases of excommunication, and administer the consolations and Sacrament of the Gospel.

Q. In what cases does the Church recommend especially confession and reconciliation?

A. Before the communion in the Church, and before the communion when administered to the sick and dying. Before the Eucharist in the Church all Christians are required to compose their quarrels and reconcile themselves to their brethren, that they may be in love and charity with all men, when they approach the table of the Lord, who makes love the true and necessary badge of discipleship, and that without which we cannot expect the forgiveness and blessing of God. Again the Church considers that all persons who habitually abstain from the communion, whether from carelessness or scruple ipso facto excommunicate themselves. Such as separate themselves from ignorance and scruple are directed to seek the counsel of the Minister, who is to remove their doubts by the word of God, and absolve them without any express form of words

from their virtual excommunication and admit them to communion. The same absolution is permitted for those who through carelessness have lived like heathens in neglect of their Christian duties, but who desire to repent and *amend* their lives in this particular. Such is the advice, not the command of the Church. "*If there be any that cannot by other means quiet his own consience but requireth comfort or counsel*, let him go to some discreet and learned minister of God's word and open his grief: that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding all scruple and doubtfulness."

Q. Do all foreign protestant Churches recommend this private and voluntary confession in such cases?

A. Yes, all the foreign Churches recommend it, the Bohemian brethren, the Dutch and French Churches, and particularly the Lutheran Church. Calvin is supposed to have been the most lax of the reformers in these respects. He confesses himself, that he had not been sufficiently careful in this matter, and regretted that he had it not in his power to correct his error, by inserting the form of absolution which he had omitted in his service. Calvin thus expresses himself respecting confession, "Let every faithful Christian (says he)

remember, that when he is burdened and afflicted with the sense of his sins, that he cannot quiet himself without the help of others, it is then his duty not to neglect that remedy which the Lord hath prescribed to him, viz. that for the easing of his conscience, he resort to private confession with his pastor: and that for the gaining comfort to himself, he fetch in the assistance of him, whose office it is, both privately and publicly, to comfort the people of God by the doctrine of the Gospel. But yet this moderation is always to be used, that where God hath not laid impositions, we should not lay impositions on our own consciences. Hence it follows that this private confession ought to be free, and should not be required of all, but only recommended to those who find they have need of it."

Q. Does the Church recommend with this confession reconciliation, restitution, and mutual forgiveness, after the rule of St. James?

A. Yes, the rubric enjoins and enforces this point more earnestly than any other. It is to be the great object of the curate that no one comes to the Sacrament who has been openly injurious to his neighbour, till "he has recompensed the parties to whom he has done the wrong." The same rule is prescribed where "malice and hatred reign," and it would be well for the church and society if these rules were more strictly observed, *but for their observation the evidence*

of the laity and the sanction of ecclesiastical authorities are necessary. In the visitation of the sick and the discipline of the sick, the case is materially altered, for there the matters in question being entirely voluntary and discretionary, the Curate, as no injury is done to fame or character, may act definitively, and execute himself, with the consent of the sick man, the rule and order of the Church. Nothing can be more open than the discipline of the Church of England is upon this much misrepresented point. In the first place it is at the discretion of the sick man to send or not for the minister. In the next place it is, I conceive, at the discretion of the minister to use the service prescribed by the Church, or any other that may seem more suited to the case of the sick man, provided only that the sacrament be administered according to the rules prescribed. At the time of the reformation, partly from the want of competent and well instructed clergy, and partly from the poverty of many of the benefices, there was a distinction observed between the unpreaching clergy and licensed preachers. Licensed preachers were allowed to expound and perform important duties according to their own discretion, which others were permitted to perform only according to certain prescribed rules. This distinction is especially observed with respect to unpreaching ministers and preachers in the visitation of the

sick. "When any person is dangerously sick in any parish; the minister or curate having knowledge thereof shall resort unto him or her (if the disease be not known or probably suspected to be infectious,) to instruct and comfort them in their distress according to the order of the Communion book, *if he be no Preacher*, or if he be a Preacher *then as he shall think most needful and convenient.*" There is in fact no part of the service of the Church of England, which is left so open as this, and very justly, for it is the discretionary and special application of the discipline of the Church to extreme and special cases.

Q. In the visitation of the sick and dying what are to be the great objects of the minister?

A. To clear and settle the conscience of the sufferer, and then to administer the consolations and sacrament of the Gospel. The main point of Christian discipline is to root out malice and to establish, beyond the possibility of self deception, forgiveness and perfect charity. "Then shall the minister (having ascertained his Christian faith) examine whether he repent him truly of his sins and be in charity with all the world: exhorting *him to forgive from the bottom of his heart all persons that have offended him, and if he have offended any other to ask their forgiveness: and when he hath done injury or wrong to any man that he make amends to the utter-*

most of his power." (1st James v. 16.)

Q. Does it sometimes happen that men who have been guilty of very gross sins, which press heavily upon the conscience in the prospect of death, desire to confess them; and are there cases also of persons who for great offences have been excommunicated and cast off from the communion of the Church, that desire reconciliation before they die?

A. Yes; such cases occur, and if discipline were better observed such cases would be more frequent than they are. In such cases of conscience and offence, the minister has the power, acting in this extremity, to receive the voluntary confession of the offender and to reconcile him on his own authority to the Church. "Here shall the sick person be moved" (this is evidently a special case, for the general case has been disposed of in the foregoing paragraph) "to make *a special confession of his sins if he feel his conscience troubled with any weighty matter.*" After which confession, the minister shall absolve him *(if he humbly and heartily desire it)* with the express form provided for such cases.

Q. In what sense is this absolution given?

A. It is given as an ecclesiastical act. It is not sacramental, final, or irreversible, it is made on the presumption of the faith and sincerity of the penitent, and it is charitable and without doubt relying on the disciplinarian instruction of

Christ, "whatsoever ye shall loose on earth shall be loosed in heaven." In the case of a person suspended and excommunicate by the discipline of the Church, and when the authority of the Church cannot be procured without delay, the minister as officer of the Church, is instructed to unloose the bonds of discipline, and in cases of danger and repentance to restore "such an one" as has been "a heathen man and a publican" to the privileges of a brother and member of Christ—To remove or continue sin is not in the power of a priest. So far as the remission of sins before God is concerned, absolution is but a declaration of the remission promised and granted by the Gospel. It is but the application to particular cases of the alternatives of the Gospel, which as they are declared on earth by Christ's command will be ratified in heaven. "Whosoever sins ye remit they are remitted, whosoever sins ye retain they are retained, he that believeth and is baptised shall be saved and he that believeth not shall be damned." A minister can *declare* neither the one nor the other of these texts, but by authority of heaven. "Let it suffice thus far to have shewed how God alone doth truly give, the virtue of repentance alone procure, and private ministerial absolution, but declare remission of sins."

Q. But is it not inconsistent with the design of the christian eucharist, to administer it in private

houses, and is it not popish to make these regulations for the sick and dying ?

A. We conceive that the Sacrament of the Lord's supper is an institution to be observed publicly in the Church, and the Church of England expressly forbids, except in cases of necessity, its administration in private houses. "No minister shall administer the holy communion in any private house, except it be in times of necessity, when any being either *so impotent that he cannot go to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament*," and when it is administered in houses, it must be with christian brethren assembled. It is difficult to conceive that the Church could have more exactly consulted in this respect the dictates of humanity, and the scriptural rule of *bringing the Church and its offices to the Christian, where the Christian cannot approach the Church*—Yet this is one of the offices for which the Church of England is denounced as vicious, popish, and unscriptural. The administration of the Sacrament to the sick is one of the unscriptural scandals of the present day. We maintain however that the office of the sick, in all its parts, is one of the most scriptural services (considering the occasion) which is to be found in the discipline of any Church. So far from making it a subject of defence, we regard it, when left open and voluntary, as a

theme for panegyric. Christ has not intrusted the Gospel and its ordinances to the Church with injunctions like these, "Go ye into all the world and preach and administer my gospel; but remember, that you are particularly restrained from applying its ordinances to the sick and dying: Go, and proclaim the great amnesty of heaven, but remember, that you give the bread to the full, and refuse it to the hungry; give the waters to him who can drink abundantly of the stream, but not a drop to him who is too feeble to reach the bank; throw out the rope of safety to him who braves the waves and feels confident he can reach the shore; but remember, that it must lie coiled and forbidden to him who is sinking in weakness and despair."

Q. But considering the prejudices that exist against this discipline, and the administration of the Sacrament to the sick, would it not be better to remove these things, in order to render the Church more popular and less liable to exception?

A. This discipline is scriptural, and far more moral and humane than what is called a popular discipline might prove to be. These practices in substance are according to the gospel and the apostolic practice, and were held sacred in the ancient Church long before popery was thought of. They resemble the case stated by St. James, as far as ordinary law and discipline can or ought to imitate that which is extraordinary. If these

things were removed, the Church of England would be less scriptural, less apostolical, and less charitable, and suited to all cases, than she now is. So far from considering them abuses, they serve to shew that the Anglican Bishops who effected the Reformation of the Church of England, were men of learning and sound discretion, who avoided many weak resiliencies into which many reformers of that and subsequent periods have fallen. When we consider, too, the practices (many of them lawful and charitable) of other great divisions of the Catholic Church; the extensive jurisdiction of the Church of England in all her fleets, colonies and armies; the extraordinary lives of many men; the peculiar feelings of many dying men, with respect to these christian duties, who can have no other spiritual guide but a chaplain of our own communion; surely these sacred things are not to be ignorantly swept away, without much better evidence than we have yet had, that any evil and no benefits result from them, merely to satisfy scruples which may be unfounded, and prejudices that may be removed, more especially as the use of them is perfectly discretionary, and *consequently no personal grievance can possibly exist.* The visitation of the sick never yet made a dissenter, and the removal of this christian discipline, will never make a churchman. It may make many papists, as the idle and unhallowed disregard of the in-

firmities of human nature often has done.

Q. But in the present general circulation of the scriptures, and the common preaching of the doctrines of the gospel, are not such services fitted only to the superstitious and ignorant, and are they not useless ?

A. It is to be feared that the circulation of the scriptures is sometimes substituted for the use of them, and the preaching of the doctrines of the gospel, for the knowledge and application of them to mankind. But christian symbols, sacraments, and offices, are not vanities; they are not mere officious ceremonies, not transient acts of penitence to avert the terrors of superstition, *but means by which many apprehend the promises, and hopes of the gospel.* They minister (we speak from observation) to the peace and comfort of many a dying man, and the disuse of them deprives many, in the hour of death, of consolation which they might derive through them. In the perturbations of life, the comforts of religion are not always communicated by a theological disquisition, but more frequently by sympathy, communion, and the public ministrations of the Church: "Incorporated minds" says our great moralist, "will always feel some inclination towards exterior acts and ritual observances. Ideas not represented by sensible objects are fleeting, variable, evanescent. We are not able to judge of the degree of conviction which operated at

any particular time upon our own thoughts, but as it is recorded by some certain and definite effect." Those know little of death bed scenes, who imagine that at such times the intellect is all vigour, the imagination all energy, and the heart all peace. Conscience is often at such moments the secret intruder that absorbs all the powers and faculties of the soul. And even when this great monitor is tranquil, how feeble often is the hold which the soul can then take of its dearest interests! How often is a friend, who could not have been recalled by an effort of the memory to recollection, at such a moment when present, valued, loved, and cherished! The sight of an affectionate wife, or husband, and of dutiful children, revive and reanimate the dying embers of the heart; and so the memorial of a Saviour's mercy, the tokens of his presence, and the pledges of his favour, reassure the fainting soul of its hope full of immortality, even in agony and death. But it will be said, that though the ministrations of religion, are desirable for the sick, and the christian sacrament seems applicable to the circumstances of the dying, yet most men die with faculties much enfeebled, or with sanguine imaginations strongly excited by the prospect of death, and therefore the whole subject must be left a matter of opinion. If it must be a matter of opinion, let it be so; but it is too interesting to be left as a question of opinion undecided. Let it be put upon its trial

and submitted to the evidence of facts. As these facts are interesting to every philanthropist, as well as to every christian, we will relate a few, of the great number, that might be adduced. They shall be cases in which the intellect was undoubted, the faculties unimpaired, and the approach of death distinctly marked and known. These cases, also shall be selected with a view to illustrate the various points of this discussion.

CASE I.

Bossuet and the Princess Henrietta Ann.

"Henrietta Ann was the daughter of our Charles the first, and wife of the duke of Orleans. On the 29th of June 1670, after drinking a glass of cold water, in her apartment at St. Cloud, she was seized with a shivering, succeeded by a burning heat, which threw her into the most excruciating torments. She cried out that she was poisoned: the physicians were sent for; when they saw her, they were struck with horror, at her livid appearance—pronounced her beyond medical aid, and advised her to receive, without delay, the last sacraments of the Church. The princess heard them pronounce her fate with firmness; and, recollecting the manner in which Bossuet had attended her mother, the queen dowager of England, she desired that an instant should not be lost in sending for him. Three couriers were successively despatched to him; and he arrived between eleven and twelve at night at

St. Cloud. In the interval, she suffered the most dreadful pains, and, her immediate dissolution being apprehended, she made a general confession of her sins to the abbé Feuillet, a person generally esteemed, but of a harsh character. When her confession was finished, her attendants were called in: the whole scene was afflicting and horrible. The account which we have of the conduct of the confessor makes us, perhaps unreasonably, blame his merciless austerity. Her lamentable shrieks, he treated as acts of rebellion against the divine will, and told her, that her sins were not punished as they deserved. In the midst of her convulsions, she received his reproofs with mildness, but often enquired of Madame de la Fayette, (who was at her bedside) if Bossuet were not yet come. Before he came, she received extreme unction from the abbé Feuillet. Having exclaimed in an agony of pain, "Will these torments never end?" "Don't forget yourself in this manner," said the austere abbé, "you ought to be better disposed for suffering; but I must tell you, that your torments *will* soon end." At length, Bossuet arrived: as soon as the princess saw him, she made him promise not to quit her till she breathed her last. He knelt down, dissolved in tears, leaning on her bed, and holding a crucifix in his hand. With a tremoulous voice, often interrupted by his own feelings, he invited her to join him, as far as her

sufferings allowed, in the reflections, prayers, and acts of contrition, faith, hope, and charity, which he should address to God, for her, in her name. He was exceedingly moved, and every person present sympathized in the scene. Nothing could exceed the tender and affecting sentiments of devotion and piety, which Bossuet suggested to her; he finally subdued by them, in a great measure, the sense of the cruel sufferings she endured. The princess heard him with mild and composed constancy; if he stopped for a moment, she gently entreated him to continue, assuring him, that his words were of inestimable value to her. He then read over to her, the recommendation of the soul, in the liturgy, explained it to her, made her gently repeat with him its soothing prayers, and softly instilled into her the sentiments, which they are intended to convey; filled her soul with faith, with compunction, with calm, with resignation, and above all, with divine love to him, into whose hands she was so soon to yield her soul. She herself, at last, felt a consciousness of her serene triumph over pain: "Oh! my God," she exclaimed, "why did I not always adhere to thee!" She recollected that the crucifix, which Bossuet had in his hands, was the same which he had given to her mother the queen dowager of England, to hold in her agony. She took it from him, and kept it in her hands, till she breathed her last."

CASE II.

Serapion, who was excommunicate, and on his death-bed absolved and received by communion into the Church.

"The case of Serapion was this. He was a faithful, aged person, and always of a very upright life, till fear of persecution in the end caused him to fall back. After long sorrow for his scandalous offence, and suit oftentimes made to be pardoned of the Church, Serapion fell at length into a grievous sickness, and being ready to yield up the ghost, was then more instant than before to receive the sacrament; which sacrament was necessary in this case, not that Serapion would have been deprived of everlasting life without it, but that his end was thereby made to him the more comfortable."

CASE III.

Private Confession.

D—— M—— had been for many years a soldier in the English army, into which he had entered when a young man, and in which he had served in Spain, Italy, and Sicily. At the time of the general peace, he had obtained his discharge, married and settled in one of our large cities. He was, however, an unhappy man, and after some years, partly from disease contracted in a warm climate, but principally from anxiety of mind, his strength gave way, and he sent for the minister of the parish to visit him, on his sick

bed, which proved his death bed. He was found in a small garret, and in great apparent poverty, but there was an unusual degree of submission to his misfortunes, and indeed a manifest indifference to them except as they occasioned fatigue and anxiety to his wife. Any observation with respect to his wants, he received thankfully but with an indifference that was remarkable. He listened to religious instruction with interest, but for two or three visits with unbroken reserve. At last, when the minister one day read to him the exhortation to the sick, he became distressed in his mind, though he never lost his self possession. He begged his wife to go to some short distance for some object which he mentioned to her, and then finding himself alone with the minister, he desired to make a confession of his guilt, which lay like an intolerable burden on his heart. He was told that it might be sufficient to confess to God secretly and honestly; when he replied that he knew God saw all that was in his heart, and that for years he had confessed his sins, but that the recollection of a horrible crime of which he had been guilty was so intolerable to him, that he begged that he might unburden his mind, and by God's blessing, be better prepared to meet his death, which he knew was not far distant. He was again reminded, that he might disclose his heart to God, and that with further instruction he might find that peace which he sought; when

he again replied, that his mind was so weighed down by the pressure of his guilt, that though he knew full well the promises of the gospel, he could not apply them to himself, and find that rest which he earnestly desired to find before he died. When the minister assented to hear him, he mentioned the vices of his life, and afterwards, with a compunction that was overwhelming, detailed the horrid crime, which he had committed when his regiment was in Sicily, and which had for many years filled his mind with the deepest remorse. He was not ignorant; he knew that no sin, much less his great and enormous crime, could be blotted out but by the merits and atonement of Jesus Christ. But he declared, that he never could have applied to himself the promises of the gospel, unless assisted by some singular interposition of Providence, and such he considered the offices of the Church, the counsel of the minister and the opportunity of a full confession of his guilt. Life had no charms; death had no terrors but that which the consciousness of this horrid deed presented to his troubled soul. He could not confess to his wife, for that would have embittered her sorrow and her life ever after. He had no friend to whom he could declare his grief, but through the offices and administrations of the Church, he found that help, and those pledges of grace which composed his soul in death.

CASE IV.

KING CHARLES THE FIRST AND LORD STRAFFORD.

Public confessson of injustice to others and forgiveness of injuries.

The impeachment, trials, and executions of these two illustrious men, distinguished by birth, talents, private worth, and political martyrdom, are confessed to rank among the most interesting annals of our history. Romance and history, law and politics, loyalty and dissaffection, have ransacked these transactions with the most eager attention. We refer to these vivid and dismal tragedies, however, as illustrations of the great principles of religion. If in the case of Lord Strafford the law was defined and defended by a reputed criminal, and (so far as that law was concerned) an innocent sufferer, certainly, both in the case of the royal master and his faithful servant, the principles of religion were developed in an eminent degree, by those who were then its reputed enemies. These illustrious persons were not only public characters and politicians, they were christians; and we adduce them as remarkable instances, the one of public confession of his guilt and just punishment, though by an unjust sentence for an act of injustice to his friend and servant; and both, of forgiveness of injuries, whether inflicted by untoward conjuncture of circumstan-

ces or malicious design. It is well known that King Charles, when he dismissed Lord Strafford from his service, gave his honor, as a king, that he should not suffer in life, honor, or fortune, and that he afterwards, not without great anxiety of mind and struggle of concience, consented to his death. It is said that the king never could suppress his grief and remorse for this unrighteous act. Upon the scaffold he referred to it in the most solemn manner. After declaring his innocence of the crime for which he suffered, and excusing the Parliament, as far as he could, of the guilt of his death, he referred to the death of Lord Strafford with the following confession—"Yet for all this, God forbid I should be so ill a christian, as not to say that God's judgments are just upon me; many times he does pay justice by an unjust sentence, that is ordinary, I will only say this, *That an unjust sentence that I suffered to take effect, is punished now by an unjust sentence upon me.*"—and again, shewing himself a christian, forgiving others, as he hoped for forgiveness himself. "I hope there is a good man, (pointing to Bishop Juxon) that will bear me witness, that I have forgiven all the world, and even those in particular that have been the chief causes of my death: who they are God knows, I do not desire to know; I pray God forgive them. But this is not all, my charity must go further. I wish that they may repent; for indeed they

have committed a great sin in that particular; I pray God with Stephen, that this be not laid to their charge."

The generosity and christian forgiveness of Lord Strafford, were still more remarkable. He was a man of the most eminent talents and capacity, and had a mind (as his immortal defence shewed) capable of estimating the iniquity of his sentence, the malice of his enemies, and the dishonourable weakness of the king. He was placed under circumstances that must have been galling to his pride; and under which it must have been extremely difficult for the wisest and the best of men not to have felt and expressed his contempt for his friends and his enemies. But to both he shewed the most christian dispositions, during his confinement, at his trial and before his execution. His soul seemed to have been trained to the highest elevation by the true principles of a gentleman, and a christian; and his letter to the king, (though it has been construed into an artifice) is so in keeping with his whole conduct, that it seems difficult to doubt either the genuineness of the letter or his expressions. In his last letter to his son he strictly enjoins him, "to avoid as much as you can to enquire after those that have been sharp in their judgments towards me, and I charge you never to suffer thought of revenge to enter your heart." There can be no doubt that this noble conduct proceeded from his christian principles.

It is well known that Lord Strafford prepared for his death, like a christian, and suffered at the last with the greatest fortitude and composure. The iniquity of Lord Strafford's sentence was generally felt after his death, and his enemies to blacken his memory, and reconcile that puritanical age to their villainy, charged him with dissolute habits. His vindication by Sir George Radcliffe supplies us with an instance of true and christian friendship, where mutual confession soothes and purifies the heart; with it we shall conclude these instances of confession and forgiveness in these illustrious persons. "He was defamed," says Sir George, "for incontinence, wherein I have reason to believe that he was exceedingly much wronged. I had occasion of some speech with him about the state of his soul, several times, but twice especially, when I verily believe he did lay open unto me the very bottom of his heart: once, when he was in very great affliction upon the death of his second wife; and then for some days and nights I was very few minutes out of his company. The other time was at Dublin on a Good Friday (his birthday) when he was preparing himself to receive the blessed Sacrament, on Easterday following. At both these times, I received such satisfaction, as left no scruple with me at all, but much assurance of his chastity. I knew his ways long and intimately; and though I cannot clear him from all

frailties, (for who can justify the most innocent man) yet I must give him the testimony of conscientiousness in his ways, that he kept himself from gross sin, and endeavoured to approve himself rather unto God than unto man, to be religious inwardly and in truth, rather than outwardly and in shew."

CASE V.

Sir Matthew Hale.

"He was attended on, in his sickness, by a pious and worthy divine, Mr. Evan Griffith, minister of the parish, and it was observed in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but with his hands and eyes lifted up was fixed in his devotion; not long before his death, the minister told him, "there was to be a Sacrament next Sunday at Church, but he believed he could not come to partake with the rest; therefore he would give it to him in his own house," but he answered "No, his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it." So he made himself carried thither in his chair, where he received the Sacrament on his knees with great devotion, which it may be supposed was the greater because he apprehended it was to be his last, so he took it as his viaticum and provision for his journey."

CASE VI.

Lord William Russell.

In the last week of Lord Russell's life after his condemnation, and before his execution, he was much with Dr. Burnet, and the dean of Canterbury, Dr. Tillotson. When alone with Dr. Burnet he spoke with the greatest seriousness; he said, that as for death, he thanked God, that as a man, he never was afraid of it; and did not consider it with so much apprehension as the drawing of a tooth. But he said, he found that the courage of a man, that could venture in the heat of blood, was very different from the courage of a dying christian, and dying in cold blood. That must come from an inward peace of conscience and an assurance of the mercy of God; and he had that to such a degree, that though from the first day of his imprisonment, he reckoned he was a dead man, it had never given him any sort of trouble. He added, that though he had been guilty of many defects and failings *(among which he reckoned the seldom receiving the Sacrament)* yet he thanked God he had a clear conscience.

He asked Dr. Burnet, if the scorn he had of some ill men, particularly the Lord Howard, was inconsistent with a perfect forgiveness; he said, he heartily prayed God to touch his heart, and was sure that if it was in his power, he would do him no hurt, but good. But he could not forbear

thinking very ill of him, and despising him. Dr. Burnet satisfied him on this head by shewing him from the 15th psalm, that a part of the character of one that shall dwell on God's holy hill, *is he in whose eyes a vile person is despised.*"

In his letter to the king, which he wrote to be presented after his death, he says, "My chief business is humbly to ask your pardon for any thing that I have either said or done, that might look like want of respect to your majesty, or duty to your government; in which though I do to the last moment aquit myself of all design against your person, or of altering the government, and protest I know of no design, now on foot, against either, yet I do not deny but I have heard many things, and said some things contrary to my duty, for which, as I have asked God's pardon, so I humbly beg your majesty's."

Friday being the day he fixed for receiving the Sacrament, he determined to pass the day, as he would have done the Sunday, had he lived so long. The Sacrament was given him early in the morning, (his servant receiving it with him) by the dean of Canterbury (Tillotson). After he had received it, the dean asked him if he believed all the articles of the christian religion, as taught by the Church of England? He answered, "yes, truly." Then he asked him if he forgave all persons? That he said he did from his heart. Then the dean told him he hoped he would dis-

charge his conscience in full and free confession. He said that he had done it.

Dr. Burnet and Dr. Tillotson accompanied him to his execution. Just as they were entering Lincoln's Inn Fields he said, "This has been to me a place of sinning, and God now makes it the place of my punishment."

On the scaffold he said, "In the words of a dying man, I profess I know no plot, either against the king's life, or the government;—but I have now done with this world, and I am going to a better. I forgive all the world, heartily; *and I wish all sincere protestants may love one another, and not make way for popery by their animosities. I pray God forgive them, and continue the protestant religion amongst them, that it may flourish so long as the sun and moon endure. I am now more satisfied to die than ever I have been.*"

CASE VII.

Reverend Thomas Scott,

AUTHOR OF THE COMMENTARY ON THE BIBLE.

In the biography which has been published of this venerable and laborious Commentator on the scripture, there is a very remarkable account of his last illness and death. It appears, that in his last moments, his mind was oppressed with an extraordinary degree of conflict, and even gloom, at the prospect of dissolution. It might have

been expected, that a man, who had thought so intensely on the subject of religion, would, with his strong mind, have felt the awfulness of death. We are informed of Dr. Johnson, that before his death, his foreboding dread subsided into a pious trust and humble hope of mercy at the throne of grace. But in his decline and last illness, his mind was continually agitated by the thought of death. For a long time, when he was not engaged in conversation, he was heard repeating from Shakspeare:

> "Ay, but to die, and go we know not where;
> To lie in cold obstruction and to rot;
> This sensible warm motion to become
> A kneaded clod; and the delighted spirit
> To bathe in fiery floods"———

It is not uncommon for strong and upright minds to have the fear of death in a great degree; but considering the pious and laborious life of Mr. Scott, his clear views of the mercy of the gospel, there was certainly something remarkable in the gloom and agony of his death bed. His case, however, is adduced to shew the efficacy of divine signs, and seals, and pledges of divine love, to an agitated and sinking mind. It is well known, that this good man had not been supposed to entertain any superstitious veneration for the Sacraments. He had taken a part in controversy which might seem to indicate a laxity, of sentiment with respect to these divine institutions.

His commentary on the 5th chapter of St James, with reference to the visitation of the sick, and the administration of the sacrament to the dying, is cold and suspicious. He had, however, a mind too just, and a knowledge of the scripture and of the human heart too sincere, ever to have entertained a regardless opinion of the sacrament. Still we should have expected in his death, that he would have derived his consolation rather from the doctrines than the symbols of the gospel. But what says his affectionate biographer. After a scene of gloom and distress, that was painful to witness, he observes, "His first clear consolation was, after receiving the Lord's Supper, he had previously observed an undue stress is by some laid upon this ordinance, as administered to the sick, and I think others of us are in danger of undervaluing it. It is a *means of grace* and may prove *God's instrument* of conveying to me the comfort I am seeking. The scene was indescribable, and can never be forgotten by any who witnessed it. His fervour, his humility, the way in which he raised his emaciated hands to heaven, his pallid, dying countenance, so full of love and expression of every thing heavenly and holy, the tears and sobs of those present altogether were most overpowering. Surely God was with him in a peculiar manner. Shortly after the service was concluded he said, "*Now, Lord, lettest thou thy servant depart in peace, for mine*

eyes have seen thy salvation. Through the remainder of the day, though much exhausted, and during the night, he continued in a very happy state of mind. To his son-in-law, who came in the evening and regretted his absence when the sacrament was administered, he said, "It was *beneficial* to me. I received Christ, and he received me. I feel a composure which I did not last night; I have not a triumphant assurance, but something which is more calm and satisfactory, I bless God for it." And then after quoting many beautiful passages of scripture, he frequently repeated *Perfect Peace.*

CASE VIII.

Richard Hooker.

AUTHOR OF THE ECCLESIASTICAL POLITY AND THE JUDICIOUS DEFENDER OF THE CHURCH OF ENGLAND.

The following narrative of the death of this immortal man, is thus exquisitely described by his admirable biographer. It is a death bed scene the most pure, peaceful, and heavenly, that can be conceived, affording an irresistible testimony to the sincerity and efficacy of his opinions, and to that practice, and discipline of the Church of England, which he had so judiciously and zealously advocated and defended.

"About one day before his death, Dr. Saravia, who knew the very secrets of his soul (for they

were supposed to be confessors to each other) came to him, and after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved that the Doctor should give him both that and the sacrament the day following. To which end the Doctor came, and after a short retirement and privacy, they returned to the company; and then the Doctor gave him and some of those friends that were with him, the blessed sacrament of the body and blood of our Lord Jesus; which being performed, the Doctor thought he saw a reverend gaiety and joy in his face, but it lasted not long, for his bodily infirmities did return suddenly, and became more visible; insomuch that the Doctor apprehended death ready to sieze him, yet after some amendment left him at night, with a promise to return early the day following; which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the Doctor occasion to require his present thoughts: to which he replied, "That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and Oh! that it might be so on earth!" After which words he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which

I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? and therefore, where I have failed, Lord shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible; and then take thine own time, I submit to it. Let not mine, O Lord, but let thy will be done." With which expression he fell into a dangerous slumber, dangerous as to his recovery; yet recover he did, but it was to speak only these few words; "Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me, and from which blessed assurance, I feel that inward joy, which the world can neither give nor take from me." More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep." And here (continues Isaac Walton and every disciple of this master in Israel will join his reflections and prayers) I draw his cutrain, till with the most glorious company of the partriarchs and apostles, the most noble army of martyrs and confessors, this most learned, most

humble, holy man, shall also awake, to receive an eternal tranquillity, and with a greater degree of glory than common christians shall be made partakers of. In the mean time, *bless, O Lord, Lord, bless his brethren, the clergy of this nation, with ardent desires, and effectual endeavours to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity and his christian moderation; for these are praiseworthy, these bring peace at the last; and let the labours of his life, his most excellent writings, be blest with what he designed when he undertook them, which was glory to thee, O God, on high, peace in thy Church, and goodwill to mankind.*

CHAPTER III.

Jampridem equidem nos vera rerum vocabula amisimus.

Orders.

Q. What do you understand by the Church of Christ, in which holy orders are ordained?

A. The Church has been taken by many (and among these by the Roman Catholics) for all intelligent beings angels as well as men who worship God. It has also been considered, as including the dead as well as the living, all who have believed in God from the foundation of the world. Whatever relation may subsist between men and invisible spirits, and however sentiment, sympathy, and communion may range into invisible regions of thought or imagination, certainly this intercourse is not subject to any known rules, nor can it fall within the limits of the *discipline and orders of the visible Church.* At that day when Christ shall present unto himself a glorious Church, holy, and without blemish, all the saints at whatever age of the world they may have lived or died, will form one holy Catholic Church, redeemed by Christ out of all nations. But by the Christian Church on earth, in which Christ has

instituted doctrines, discipline, and orders, we understand not those who lived under other dispensations; or angels whose nature and condition the christian dispensation, so far as we know is not designed to change or affect, whatever offices in the secret of God's providence they may fulfil. By the Christian Church we understand that which was founded by Christ himself, and which after the day of Pentecost, was extended by St. Peter, (according to our Saviour's promise) when three thousand souls were added to the hundred and twenty disciples, and so the Church of Jerusalem was the mother of all other Churches. Here was the first Church consisting of the Apostles who governed, the presbyters who ministered, and the faithful disciples who repented, believed, were baptized, received the Sacraments administered, joined in prayer, and lived in charity. This Church was one under the government of the Apostles. But those persons who composed that Church came from different countries, and as the gospel was to be preached not only at Jerusalem, but throughout all the world, and as the Apostles were to go into all the world to preach it, so we find that the Church was settled under one bishop, at Jerusalem, with presbyters, and deacons, and became the model of all other Christian Churches. After this we read of other Churches, as the Churches of God, of the Saints, of Galatia, of Asia, and others. But again, these

Churches, though many in different districts, are called one in those districts, as the Churches in Judea are called the Church of Jerusalem. Again, all these different Churches, in different cities and countries, divided, with respect to their language, habits, civil customs, and jurisdiction were all one in Christ, who is the supreme governor and bishop of souls. By the Christian Church, therefore, we understand (as it is expressed in our canonical prayer) "the whole congregation of Christian people dispersed throughout the world." Not the Church of England and its professors, or the Church of Russia, or Abyssinia or the Greek Church, or the Roman Church and its professors, but all Christian Churches throughout the world, that are derived from the same source, hold the same faith, receive the same sacraments, and maintain subtantially that order and discipline by which Christ governs in the Church. These Churches have existed from the times of the Apostles to the present day, and we believe they will continue and increase, till all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.

Q. Did Jesus Christ establish his Church, to be a perpetual institution in the world, for the instruction and salvation of mankind?

A. Jesus Christ has founded his Church upon a rock, against which the gates of hell shall not prevail. It is built upon the foundation of the Apostles

and Prophets, Jesus Christ himself being the chief corner stone." Had Christianity been merely an opinion or a system of opinions, it would never have extended itself in the world, or if it had been partially received for a time, it would long ago have been buried in the same obscurity, with the systems of Pythagoras, Plato and other Philosophers. Had not the christian religion been established with a written word that was to be preached, and permanent sacraments that were to be administered by a permanent ministry, it would long ago have expired, and we should not now be called upon to discuss any questions respecting the Church, for no Church would have existed. It is a wonder to the world that the Jews have continued for so many ages a distinct people. Philosophers, or those who call themselves such, viewing revealed religion merely as a system of opinions, and overlooking its divine institutions, written word, sacraments, and ministry, have been puzzled to account for this strange phenomenon in the moral and political history of mankind. It is impossible to account for their long dispersion and distinct condition, but on the supposition of an overruling and righteous providence. There are, however, circumstances in their history, that are more influential than many imagine, for, though they have lost their country, their independence, their temple, and system of sacrifice : they have preserved their written word,

their sacraments and the administration of them, and these, under God's providence, have preserved the Jews a distinct people.

Q. If the administration and goverment of the Church be so important and necessary, both for its existence and usefulness, did Christ ordain any permanent system for its regulation?

A. The government of the Church and the administration of its offices aud functions, are quite as important as the rules for the private duties of individuals, and Christ has given us such directions as are sufficient to guide our judgment in this important particular. There are many things in matters of discipline, which may and must change with the natural course of human affairs, but there are others, which can never be changed without a departure from the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; and such permanent institutions are the word or doctrine, the sacraments and orders of the Church. It is difficult to conceive, how any considerate man, who examines the bible, and the application of its doctrines to the world, should imagine a christianity without a Church, or a Church without a regular ministry. One would imagine, that such a conceit could be entertained only by the ignorant, fanatics or philosophers falsely so called. From whatever motives men may act (and of these we are not the judges) they are not the

friends of the Christian cause who affect to regard its political usefulness or awful alternatives, as independent of the mode and form of its administration in the world. The administration itself derives its importance from the infinite value of christianity to mankind, but mankind would never have enjoyed or continue to enjoy that religion, without the administration and functions, which God has commanded for its communication and transmission from age to age. It is the importance of the religion, which renders the question of its administration and its orders so essential, and consequently the administration and the orders can never be opposed to the substance of christianity itself.

Q. Does the Church of Rome maintain the doctrine of the Church, its sacraments and orders?

A. The Church of Rome and its ablest writers have maintained the divine institution of Christianity with great ability. The Church of Rome itself, within its proper limits, is a Christian Church, in which the word, sacraments, and orders have been preserved and transmitted from age to age, mixed and overlaid as we contend with horrid superstitions, a word that is not true, sacraments that are spurious, and orders that are vain, unchristian, and tyrannical. No sincere protestant, I suppose, certainly no member of the Church of England would wish to see the Church

of Rome, or the bishop of Rome exterminated. Our war with the Pope, has not been for his extermination or injury, but for the gospel, and for our own rights and independence. All that the Church of England desires, is, that the Church of Rome may do what she herself has done, cast off vain and antichristian superstitions, and that the bishop of Rome may confine himself to his proper place, without attempting to usurp a jurisdiction, to which he has no divine, apostolical, or reasonable claim over other Churches and bishops of independent christian nations.

Q. Does the Church of Rome regard orders or order as a Sacrament?

A. Yes, order is regarded as a Sacrament, and of the highest importance, because the other sacraments cannot be performed or administered without it. This sacrament is considered of the greatest dignity, because they say that the bishops and priest hold the power and divinity of the immortal God amongst men, especially, the power of making and offering the body of Christ, and forgiving the sins of men, which exceeds all reason and understanding (as indeed it does) to such a degree that nothing on earth can be equal to it. That as God, the Father, sent Christ, and Christ the Apostles, so now the priests have the Apostles' power and authority for the edification of the Church; that all Christians are to be subject to the various orders of the Church, as an

army is subject to its officers, whether prefects, centurions, or generals; that the essential part of order, is the consecration and administration of the body of Christ in the Eucharist, and all that relates to the sacrifice of the mass, but that jurisdiction extends over the mystical body of Christ, and all its members in their various duties and callings; that order is a sacrament because by an external consecration, grace is given to those who are ordained. These positions have been in part examined, but they will fall again under consideration, as we proceed to investigate the different orders of the Romish Church.

Q. Is orders a Sacrament?

A. We believe it to be an institution as settled by Christ and the Apostles in the Church, and we continue it therefore as such, with the degrees which were ordained in the apostolic Churches, but we deny it to be a Sacrament. All who are called to any holy office ought to be dedicated, after they are examined by the imposition of hands and prayer (which was the Apostolic practice) to fulfil it; but as there is no matter or institution of matter and form, and as it is not generally necessary, but only for a particular office, we conclude that it is not a Sacrament. In the ordination of the different orders, as we shall see, the Roman Catholic Church has introduced many outward forms and signs, on account of which they make out orders to be a Sacrament.

but as we consider many of these forms and the offices to which they relate, not to be apostolical or necessary, these ceremonies of course do not convince us that orders is a Sacrament of the like nature with baptism and the Lord's Supper.

Q. Do the Romanists maintain different degrees of order, and how many ?

A. There are various degrees, and they are so arranged that all who are stamped with the clerical tonsure may ascend through the lower to the higher degrees. The orders are of two kinds, the greater and the inferior. The higher orders, (according to the peculiar view of the Latin Church) which are also called holy, are priest, deacon, and sub-deacon. The inferior, in a descending scale, are acolythist, exorcist, lector or reader, and ostiarius or porter. As, therefore, there are seven sacraments, so there are seven orders, all of which are said to be necessary to perform rightly the sacrifice of the mass, for transubstantiation and the sacrifice of the mass, are the essential points of the Roman Catholic Religion, to which orders are chiefly referred.

Q. What is the clerical tonsure with which orders must begin ?

A. The tonsure is the preparation for orders as exorcism is for baptism, and espousals for matrimony. The tonsure is made on the head in the form of a crown, which must be perpetually preserved and the radius of the orb must increase

with the increasing rank of the order. The tonsure is derived as they say from Apostolic tradition, and (not from the vestal virgins, for they were so vain as to let the hair grow again) but from the grave father Dionysius the Areopagite, (that is the author who wrote under that name) who was followed by other grave fathers. The form of the crown is said to have been introduced by the prince of the Apostles, to commemorate the crown of thorns, but it is also an imitation of a royal crown, because priests are kings, and also of the circle, the most perfect mathematical figure, to represent the perfection of the priests and their office.

Q. Are these practices with respect to the clerical tonsure of any real authority, in the Church, and is it necessary and advisable to make these distinctions in the person, dress, and habit of the clergy ?

A. The tonsure has no authority as a mystical rite. So far from being commanded by the ancient fathers, it was condemned and prohibited. St. Jerome interpreting Ezekiel xliv. 20. says, " This evidently demonstrates that we ought neither to have our heads shaved as the priests and votaries of Isis and Serapis, but that our priests should appear with a venerable and grave countenance ; neither are they to make themselves bald with a razor, nor poll their heads so close that they may look as if they were shaven, but

they are to let their hair grow so long that it may cover their skin." This practice of the clerical tonsure has tended to render the priesthood in many countries, especially in France, ridiculous and we may here observe with respect to practices that relate to habit and dress, that nothing is required of the clergy, but that their manner and dress be decent, and becoming their profession. The dress which they use (whether academical or ecclesiastical) is for the purpose (as in other professions) of shewing to all persons who might not otherwise distinguish or respect the office, that the individuals so habited, are authorized to perform, or are in the act of performing the public of offices of the Church.

Q. What are the duties of the inferior orders, and on what authority do they rest?

A. They have various duties but are all inferior to the sacred administration of the holy altar. The ostiarii are the porters or doorkeepers, who have the keys of the Church which at their ordination they receive from the bishop with a certain form of words. The reader is appointed and consecrated to read parts of the scripture, and explain the rudiments of the Catholic religion. He receives his ordination from the bishop with a book (delivered with a certain form of words) that contains the rules of his duty. The exorcist is appointed to the office of calling on evil spirits in the name of the Lord, which is absurdly ap-

plied especially to children in baptism. He receives his ordination from the bishop, with the book of exorcism, and the power of laying hands on the energumens (that is persons possessed or supposed to be possessed with devils) whether baptized or catechumens. The fourth and last inferior order is the acolythist whose duty it is to assist the deacon and subdeacon in the administration of the altar, and especially to bear the candles whence they are called ceroferarii. Their consecration is made in the following manner, the bishop giving them the candles (we mention it as one of the forms which constitute the inferior orders) says, "Receive ye the candlestick with the taper, and know, that you are devoted to light the lamps of the Church in the name of the Lord," and then giving the pitchers in which the water and wine are served in the sacrifice of the mass, the bishop says, "Take the pitchers to bear the wine and water for the Eucharist of Christ's blood in the name of the Lord."

Q. What is the order of sub-deacon?

A. Candidates must pass through the inferior to the higher and holy orders of which the sub-deacon, in the Latin Church, is the first and lowest degree. His office is to serve the deacon at the altar, and to prepare the linen vessels, bread and wine for the sacrifice of the mass. The epistle which was formerly read by the deacon is read by the sub-deacon. He takes the vow of perpetual

celibacy at his ordination, which is made by the bishop, without the imposition of hands. He receives the chalice and paten from the bishop, and the pitchers, filled with wine and water from the archdeacon, when the bishop, after an admonition in a particular form, invests him with the sacred vestments, and concludes by giving him the book of the epistles addressing him in these words, "Receive the book of the Epistles and have authority to read them in the holy Church of God as well for the living as the dead." This order, which was originally one of the inferior orders, we reject, because it has no Scriptural authority. It has no Apostolical sanction and was not known to be in use till the third century. Most of the functions ascribed to it are services and offices which may be performed by laymen, and those which appear of a sacred character, properly belong to the office of deacon. However this order may be necessary for the celebration of the sacrifice of the mass, it has no place in the Church of England, which renounces the sacrifice of the mass as human and idolatrous. Many of the French Catholic writers, who have not received absolutely the decrees of the Tridentine fathers, confess that these inferior orders, are merely ecclesiastical institutions, and recommend that they should be expunged from the catalogue of the sacrament. They have no authority in the Christian scriptures, were not

known during the lifetime of the apostles, had their beginning in the third century, were not originally fixed in number or introduced into all Churches at the same time, and depend for their authority as orders upon spurious writings. On these grounds, as well as because superstitions and ridiculous attributes are added to them, we reject all the inferior orders of the Roman Catholic Church.

Q. What is the order of Deacon in the Roman Catholic Church?

A. The office of Deacon is the second of the Holy Orders, and his office is, to attend on the bishop when preaching, to be present or ready when the bishop or priest celebrates the mass or other sacraments, to read the gospel, to excite the faithful to attend the services of the church, formerly to administer the cup, to watch the conduct of the faithful and report to the bishop, to prepare the list of catechumens and candidates for orders, and in the absence of the bishop and priest to expound the gospel, but not from the altar.

Q. Do we admit the order of deacons to be one of the holy orders.

A. Yes, it is the first of the seven of which we find any mention in the Sacred Scriptures and we therefore admit it. The term deacon is sometimes used in a large sense to express any one who ministers in the service of God, in which

sense apostles, bishops, and presbyters are sometimes called deacons. (Acts i. 25. 2 Cor. vi. 4. 2 Tim. iv. 5.) We generally consider it in a more peculiar sense, for (according to our reckoning) the third or lowest order in the Church. It is the first degree to which ministers are called and is by no means to be considered a lay office. Deacons were evidently considered a part of the sacred ministry in the Scriptures, and *all* antiquity unites in ascribing to them sacred orders. They are represented by the apostolic fathers as "ministers of the mysteries of Christ," not only "ministers of meats and drinks, but of the Church of God," as "those to whom is committed the ministry of Jesus Christ" as "ministers of episcopacy and the Church." They were not however, of equal degree with presbyters. They were ordained with a different form, they had separate and subordinate duties to perform, they read the gospel, ministered but did not consecrate the bread and wine, they were allowed to baptize and with the bishop's licence to preach; they also performed some other ministerial services of discipline. This office has not, perhaps, been confined or extended strictly to its original functions, but yet the powers and limitations of this order are marked with considerable precision. It may however be considered, whether this office might not be made more subsidiary to the higher orders, whether all persons ordained under a cer-

tain age or with certain defects of qualification might not be required to remain longer in it, and whether it might not contribute with certain licences from the bishop, to insure a greater degree of unity in discipline and practice, and extend the influence of the Church amongst all classes of the laity, especially in large towns.

Q. What is the office of Presbyter or Priest in the Latin Church?

A. It is the third and highest of the holy orders. The Romanists assert very properly that the ancient term, which signifies literally an elder, does not imply that all persons who filled this office were always far advanced in years, but that they were persons of experience, and correct in their morals. The term priests was used to signify that they ministered in holy things, but is employed by the Romanists to signify that they are appointed to administer the sacraments, and especially the sacrifice of the mass, which is held to be a propitiatory sacrifice, similar to that of the Jews. The priest is therefore ordained by the bishop with imposition of his hands and of all the presbyters present, with these words, "Receive the power of offering the sacrifice to God, and of celebrating the mass, both for the living and the dead." With these words the vessels are delivered, which are considered to be the matter, and the words the form of the sacrament. He is thus constituted (as they

suppose) the intercessor and mediator between God and man,which is esteemed the chief function of a priest. This is considered the power of consecrating, that part of the ordination which follows, refers to the power of absolving. The Bishop again imposing his hands alone, says "receive the Holy Ghost, whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained." Thus they assert that the same power is given, not only that was given to the Apostles, but that our Lord Jesus Christ himself had to remit or retain sins.

Q. Do we object to this mode of ordination in the Latin Church ?

A. We believe that priests and other ministers, according to the example of Christ and his Apostles, ought to be dedicated to their offices, after due examination, by imposition of hands, and by prayer—that these were the only rites preserved by the Apostles—that those who are thus consecrated, have authority to perform the sacred functions in the Church, to preach the word, and administer the sacraments for the comfort and edification of Christians, and that persons without a consecration, cannot lawfully minister in these holy things. Orders not being a sacrament, the forms, both in the eastern and western Churches, have been frequently changed; but the ceremony of giving the vessels, which was introduced in the tenth

or eleventh century, and is applied to the mischievous doctrines of transubstantiation, and the sacrifice of the mass, we reject, as also the material unction. Rejecting the idea of a priest having the same power to remit or retain sins, as Jesus Christ himself had, or that he can remit them at all, in the strict sense of the term, personally and individually, except by the declaration of the promise, mercy, and grant of the Gospel, we have retained the latter form of ordination, as being that which was used by our Saviour himself, in his ordination of the Apostles. Since, therefore, the forms have changed, and no stress can be placed upon them, on the ground of antiquity, either orders is no sacrament, or the Latin Church for ten centuries had no lawful orders.

Q. But is it not a great presumption and folly in episcopal ordination for the Bishop, who cannot properly give the Holy Ghost, to say to the persons ordained, "Receive the Holy Ghost?"

A. We think this form in the sense in which it is used, proper to the occasion, and both justifiable and scriptural. If the Bishop should imitate the action of our Lord, and breathe on the candidate, to imply that he (and not the Holy Ghost) could convey from his own inherent virtue or power, a spiritual character to another, and that the communication of it depended on his own intention, we should say that it was an

error and presumption. If the Bishop should pretend to controul and dispense the person of the Holy Ghost, in order, as the priests pretend, to make and dispense the person of Christ in the Eucharist, we should admit it to be a presumption, folly, and impiety. If the bishop or candidate, pretended that they were under an infallible and sensible impression and instigation, to give and receive miraculous powers, to speak with new tongues, to heal the sick without medicine, we should allow that the use of this form to signify such things, was fanatical, vain, and superstitious. But we use these words in another sense, and that we think in good part the sense in which our Saviour himself used them. We profess to believe that orders are a divine and Christian institution, and that the bishop under the Christian dispensation, is the proper officer, in the stead of Christ and his apostles, to dispense the ghostly power of orders which Christ has ordained in his church, and that the power is such as "neither prince nor potentate, king nor Cæsar can give," that this power is spiritual, and that in the giving, receiving, and exercise of it, we pray for, and believe spiritual aid and blessing. When the apostle asked the disciples "Have ye *received* the Holy Ghost," he did not mean to enquire whether they had received his person, but his gifts and graces—graces at that time evidenced in some cases with

supernatural gifts—These manifest gifts have ceased, and in receiving the Holy Ghost we now expect his grace and assistance. When our Lord used the words himself, and breathed on the apostles, to show his own divinity and power, he did not communicate the person of the spirit, or even the extraordinary gifts of the spirit, (for they were not given till the day of Pentecost) but he gave that which in a subordinate degree the bishops are empowered to give, a ghostly power to preach repentance and remission of sins in his name among all nations. In this subordinate sense of a commission, and ordination, and spiritual power to minister the gospel, we see a greater propriety in these words than we should in paraphrastical sophistries, substituted for them. The bishops are but the ambassadors from Christ, but by the imposition of their hands the persons ordained derive an authority to perform the functions of the Christian ministry, which it would be a presumption to perform without this spiritual power and a reliance on the influence of the holy spirit, both in the ministers and flock of Christ. Since the ascension of our Lord our creed is, that the church is under the guidance of the spirit, and therefore the article of the Holy Catholic Church, is placed after that of the Holy Ghost. It is certain that the apostles ministered the gospel and received the full power of their commission through the same authority

and agency. They refer all administrations and graces in the Church to the same person. They speak of the Holy Ghost setting apart and authorising the ministers of the gospel, and they address the ministers who had neither infallibility nor special inspiration, as those whom the Holy Ghost had made, through the imposition of their hands, the overseers of the Christian flock. The ordination therefore and the power to administer the Gospel, both in the language of Christ and the apostles, were always referred to "the Holy Ghost." It is no inconsiderable presumption in favor of the form adopted by our Lord, that no other was preserved in the apostolic Churches. Certainly learned men, with all their diligence and anxiety, have not been able to discover the early and certain record of any other. The language of the apostles, however, seems always to refer to the same principle, and so far as we can judge, to the recognition of the Holy Ghost as the acknowledged agent in all ordinations. We think therefore that our reformers, in the absence of all authority for any other form, acted consistently with their own principle of referring only to scripture in matters of such importance, and that they have by this form, defended the Church from many heretical and sophistical opinions, that might otherwise be introduced amongst us. We maintain not by this form the infalibility of the minister or his immediate inspiration;

we further distinguish the qualifications of the function from the qualities of the person, and we believe that the influence of the Holy Spirit, and the blessed effects of the Gospel and its sacraments, may accompany their administration in the Church, though the minister himself at the hazard of his own salvation, be unworthy of his high calling, for that, as miracles have ceased, and no new revelation is to be made, the holy spirit may accompany the function where in individual cases he has forsaken the functionary, who, though he cannot be detected and punished by the Church, is responsible to God.

Q. Does the Roman Catholic Church maintain any higher orders than the priesthood?

A. No. It does not teach that there are more orders, but more degrees of the same order. Besides the simple priest, whose office has been considered, there are four other dignities of the same order, viz. bishops, archbishops, patriarchs, and popes. The bishops are those priests who preside in the different dioceses over both the priests and laity. The Roman Catholic Church teaches that the administration of orders belongs to bishops by authority of the sacred scriptures, the most certain tradition, the testimony of all the fathers, the decrees of councils and the practice of the Church uninterrupted; that this is the peculiar and undoubted office of the bishops, to whom alone, and no one else, it belongs to admit

to holy orders; and that the bishops, by immemorial usage from the times of the Apostles, have been consecrated by three bishops. The archbishops or metropolitans, preside over the bishops in different countries or provinces, and have a superior power, though they differ nothing in order from bishops. The patriarchs are the fourth class. They are the chief fathers. Besides the bishop of Rome, there are four partriarchs. Of Jerusalem, where James the brother (or kinsman) of our Lord, presided; of Antioch, where the christian name was first assumed among the gentiles: of Alexandria founded by St. Mark the evangelist, and of Constantinople the last, founded on the division of the empire. The last asserted order is that of popes. The bishop of Rome is asserted to be the priest of priests, the archbishop of bishops, and archbishops, the patriarch of patriarchs, the spiritual monarch, who sits in St. Peter's chair, receives his authority not from acts of synods, but from heaven, who presides over all priests and all christians, whatever be their rank or order, as the successor of St. Peter, and the vicar of Christ upon earth.

Q. What opinions do we entertain of the degree of episcopacy, asserted by the Church of Rome?

A. We agree generally with the Church of Rome, respecting the office and functions of bishops, because for the reasons assigned by that Church, we believe them to be a scriptural

and indisputable institution. Those functions and powers constitute them a separate Apostolical order, though we admit that it is not a material point whether episcopacy be a distinct order or a different degree of the same order. We agree also that archbishops differ nothing in order from bishops, but that they preside over the bishops in different countries and provinces, that they may secure the regular appointment of bishops, publish the civil and ecclesiastical laws in the churches under the direction of the civil power, correct abuses, hear appeals, and register ordinations, and thus in different countries preserve unity and subordination in the church. Metropolitans existed before patriarchs, and popes; and bishop Usher and others assert on the authority of Eusebius and Chrysostom that they were apostolical; that Titus exercised a similar authority over the bishops in Crete, and Timothy over the whole region or province of Asia. It is certain that the Cyprian bishops in the council of Ephesus pleaded the privileges of their metropolitan to be as ancient as the apostles, and that their plea was admitted. It is clear, therefore, that the dignity originated at a very early period, if not with the apostles themselves. It was adopted and preserved in consequence of that respect which the other bishops were disposed to pay the bishop of the civil metropolis, and of the necessity which always existed for the unity of

the church, both for its edification and defence. This office was certainly in existence before the council of Nice and before patriarchs and popes were recognized. In their essential character, however, primates are bishops, and in this view we regard them with respect to holy orders, though their dignity and jurisdiction in this country is of the greatest importance for the domestic peace and independence of the national church.

Q. What was the dignity of patriarchs?

A. Patriarchs was a human institution erected by the prudence and policy of princes, and of great use during some ages of the church. They were the exarchs of the dioceses of the Roman empire. The five patriarchs were absolute and independent of each other. They had not all the same powers and privileges. Their dioceses were fixed according to the geographical division of the Roman empire. In some respects their customary jurisdiction was restrained by the decisions of councils held under the authority of the emperors, and even their jurisdiction altered, as when the bishop of Jerusalem was made subject to the bishop of Cæsarea. They were first regulated by the council of Constantinople, in the year 381, and afterwards by councils of Ephesus and Chalcedon. The patriarch of Constantinople had the title of œcumenical or universal patriarch, on account of the great extent of his jurisdiction, and that a century before

the time of Gregory the great.* Constantinople was also declared by the rescripts of Justinian to be the head of all the churches, that is, the patriarchs of Constantinople had the precedency of honor because Constantinople was the capital city of the empire. In like manner the bishops of Rome had a precedency among the bishops of the west, because Rome was the capital city of the west. We might as well suppose, that the

* Gregory the I. writing to the Bishop of Constantinople, who had admitted the title of universal bishop, or patriarch, thus addresses him, "What wilt thou say to Christ, the head of the universal church, in the trial of the last judgment, who by the appellation of *universal* dost endeavour to subject all his members to thee? Whom, I pray, dost thou mean to imitate, in so perverse a word, but him, who despising the legions of angels, constituted in fellowship with him, did venture to break forth unto the top of singularity, that he might both be subject to none, and alone be over all? Who also said I will ascend into heaven, and will exalt my throne above the stars—for what are thy brethren, all the bishops of the universal church, but the stars of heaven; to whom while by this haughty word thou desirest to prefer thyself, and to trample on their name in comparison to thee, what dost thou say, but I will climb into heaven?" Again, in another epistle to the bishops of Alexandria and Antioch, (reproving the same patriarch for assuming this title) he complains, "That he attempteth to ascribe all things to himself, and studieth by the elation of pompous speech, to subject to himself all the members of Christ, which do cohere to one sole head, viz. to Christ." Again, "I confidently say, that whoever doth call himself universal bishop, or desireth to be so called, doth in his elation, forerun Antichrist, because he pridingly doth set himself before all others."

empire was standing, that the dioceses and provinces were sempiternal, and that all Europe, Asia, and indeed all the world were to be governed by civil laws and imperial edicts, as that the patriarchs were to maintain an everlasting and absolute supremacy, over all the independent nations and churches. During the time of the empire, and the patriarchal power, there were metropolitans independent of the patriarchs, as the metropolitans of Cyprus and Iberia who were declared independent of the patriarch of Antioch by the council of Ephesus. The same was the case with the Armenian Churches, which were independent of the patriarch of Constantinople. The same was the case with the Britannic Churches, before the coming of Austin, which were subject to the archbishop of Caerleon and St. David's and acknowledged no other spiritual superior, as the abbot of Bangor told Austin in the name of all the Britannic Churches "That they owed no other obedience to the pope of Rome than they did to every godly Christian, to love every one in his degree in perfect charity; other obedience than this they knew none, due to him whom *he* named Pope. But they were under the government of the Bishop of Caerleon upon Uske, who was their overseer under God." The Romanists have attempted to dispute the authority of this declaration, but without effect. It is certain, that for six hundred years, the Bishop of Rome

had no jurisdiction in this country, and that the Scotch and English bishops for a long time resisted his usurpation, and for it were held excommunicate by the tools of the Pope. Whether the English Churches were founded by St. Paul or Simon Zelotes, or some apostolic evangelist, it is certain that Christianity did not originate with the Pope, and from the question, of the time of Easter, it is probable that there was some connexion with the oriental Churches, before one was formed with the western.

Q. Of what nature do you consider the patriarchal dignity and power to have been?

A. We think it to have been of human, not divine or apostolic authority, and that whether we consider the occasion of its origin, or the reason of its existence, it must be to a great extent obsolete and impracticable. The apostles indeed, in the first propagation of the gospel, seem to have followed the civil form of government; as each city of importance in the empire had its senate and president, so each Church had its presbyters and bishop. According to this model St. Paul directs Titus to ordain elders in Crete* in every city. The division of the Roman empire into provinces was coeval with Christianity, and each province was under a Prætor or Proconsul; about the time of Constantine these provinces were consolidated into dioceses, the

* κατὰ πόλιν.

governors of which, residing in the metropolis, were called eparchs or vicars. The Church, following the civil government, had in each province a metropolitan, and in each diocese a patriarch. The patriarchal authority, therefore, was geographical, and arose out of the political state of the world at that time. When the empire ceased, and Europe was formed into separate and independent kingdoms, the patriarchal and geographical authority of the patriarchs ceased also, and the Church in all reason ought again to conform in its external form to the civil governments. As the Russian Church is now independent of the patriarch of Constantinople, so all the independent nations of Europe, have a right to their own national Christianity. That which is predicated and justly of bishops, can never be affirmed of patriarchs, that they derive their authority from the sacred scriptures, the most certain tradition, the testimony of all the Fathers, the decrees of all councils, and the practice of the Church uninterrupted. The patriarchal power of the bishop of Rome was constantly repudiated by the African Churches, and those of Britain and Milan, and it is probable that the patriarchal authority of the bishop of Rome, properly speaking, extended no farther than the civil authority of the civil vicar of the city, which was the suburbical Churches of the ten provinces. Dupin, a Romanist, exempts on the best histor-

ical evidence, Germany, Spain, France, Britain, Africa, Illyricum, and seven Italian provinces, from the jurisdiction of the Pope in the primitive ages. The spiritual monarchists are angry with this assertion, but they have never been able to refute it, and if they had, we should never be convinced or cajoled to believe that a power raised on a political or geographical basis which no longer exists, is binding on the independent nations of Christendom.

Q. What is the dignity and authority assumed by the popes ?

A. It is difficult to describe the authority and jurisdiction claimed by the popes, even according to the authentic documents of the Roman Catholic Church. It certainly was the opinion of Baronius, Bellarmine, the council of Lateran, and the council of Trent, so far at least as it sanctioned the other councils of the Church, that the bishop of Rome had a supremacy in temporals as well as spirituals. It is certain that the popes affected to exercise this universal monarchy over many kings, princes, and kingdoms.*

* The following is an extract from the Bull of Pope Pius v. against Queen Elizabeth, "He that reigneth on high, to whom is given all power in heaven and earth, hath committed the one Holy Catholic and Apostolical Church, out of which there is no salvation, to one alone on earth, namely to Peter, prince of the Apostles, and to the Roman Pontiff, successor of Peter, *to be governed with a plenitude of power:* This one he hath constituted prince over all nations, and all kingdoms, that he might

The assumption of such a power is so impudent, on the confession of its ablest advocates, so novel, and by the judgment of many Roman Catholics, so entirely condemned, that the temporal jurisdiction of the pope is not now directly and openly asserted by the popes or their advocates. It has not, however, been authoritatively renounced, and it is to be feared that there are many, especially among the Jesuits, who hold the universal supremacy of the pope in its extreme sense, though they are ashamed or afraid to own it. The universal spiritual supremacy, is, however, acknowledged by all Catholics, though in different senses, and with different limitations. The French Church, the doctors of Sorbonne, and some German Catholics, have held the pope's supremacy very lightly, and the popes from necessity, have tolerated the liberties of the Gallican and other Churches; though they have never acknowledged their principles. These Catholics have been looked upon as mongrels and semi-romanists, and the true doctrines of the Church, court, and popes of Rome, is, the pope's

pluck up, destroy, dissipate, ruinate, plant, and build." And again, "He thereby deprives the Queen of her pretended right to the Kingdom, and of all dominion, dignity, and privilege whatsoever; and absolves all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, *from their oath*, and all duty whatsoever, in regard of dominion, fidelity, and obedience." Barrow on the Pope's Supremacy, from which treatise the few facts relating to this point are chiefly selected.

absolute sovereignty, that he is the universal pastor of all Christians by God's appointment, indefectibly and unalterably. The authority of bishops is referred to scripture, history, councils, and practice uninterrupted, but the supremacy or universal primacy of the popes rests upon peculiar grounds, and indeed abstractions. The argument for it has been thus stated. That St. Peter had a primacy over the apostles, that this primacy, with its prerogatives, was derivable to his successors the bishops of Rome—that St. Peter was bishop of Rome and continued so till his death—That the bishops of Rome, by original right derived from him, have an universal supremacy and jurisdiction over the Christian Church, that they have always enjoyed and exercised this sovereign power, and that that power is indefectible.

Q. What do we think of this universal supremacy and spiritual monarchy assumed by the popes and acknowledged by his adherents?

A. We think it an arrogant impiety; the most impudent and indefensible fraud that ever was practiced on the world, and that it has been "the pest of Christendom." With respect to St. Peter, we admit that he was probably the oldest, and the first ordained, or rather called, of the apostles; that he had great worth and excellence; that his confession and conduct showed his sincerity; that his age, experience, and superior

talents, gave him a precedency in action on many occasions that was perfectly natural, but that though in many respects on these accounts he appeared to take the lead in the early proceedings of the Church, he had no superiority defined, and no personal prerogative given above the other Apostles. On the contrary that the idea of such a superiority and personal primacy is excluded by the few following, amongst a host of facts and reasons, in bar of such an authority. Such an authority could not be claimed, but by an express commission, granted in terms which admit of no doubt, and which are so clearly revealed that the world may understand them. It must be as clearly revealed that St. Peter was appointed primate and monarch of the Apostles, as that our Lord appointed twelve Apostles, and it must as clearly appear in the acts of the Apostles, that St. Peter claimed, and that the Apostles acknowledged this superiority, as that the Apostles asserted their apostolic authority. But nowhere in the evangelical or apostolic history, can we find this institution, or the current recognition of it, as we do the institution and authority of the Apostles. We find that during the life-time of our Lord, and even at the last supper, that the twelve disputed which should be the greatest, which they would hardly have done if Christ had already determined that Peter was their prince and king. When our Lord de-

cided their question, he did not determine Peter or any other to be the chief, he pronounced them equal; he placed a little child in the midst of them, and told them that whoever should in innocence, simplicity, and submission, most resemble that infant, should be morally the greatest. St. Luke tells us, that after a most patient enquiry among the Apostles, he had acquired a perfect understanding of all things of importance believed among Christians, and he wrote his book of the acts of the Apostles, to explain the manner in which the Apostles at the first executed their commission; but neither in the gospel, nor in the acts of the Apostles, do we find a single word of Peter's supremacy. The scriptures on which the Romanists found their imposture, were not so understood, asserted, explained, or alluded to, by Peter or any other Apostle. What Apostle ever understood that by the metaphor of a rock, was intended an universal bishop? When did St. Peter so understand it? What man of common sense can so understand it? Of all the thousand interpretations, which have been given of that metaphor, where is one of equal absurdity with this to be found? If the power of the keys gave to St. Peter an independent and plenary authority as Apostle to found and establish christian churches, that same authority had Paul and all the other Apostles. So far as that authority, in a subordinate sense is derivative,

so far as it is proper and reasonable, it is exercised not only by the bishop of Rome, but by every church in which the word and sacraments are rightly administered, and which exercises a christian discipline over its members. Who in his senses can believe that by the power of the keys was meant the papal tyranny ? What scripture, what early fathers, councils or synods teach us to believe that those keys are exclusively deposited with the bishop of Rome ? It is indeed asserted by the Papists, that St. Peter left them by will, but that testament has never been found, no certificate of it has ever been proved. What Apostle, Father, Council, what man of common sense, that is not deluded or wishes to cajole others, ever imagined that our Lord's admonition to St. Peter after his fall "Feed my sheep," " feed my lambs," conveyed to him (any more than his look did when Peter denied him) a supremacy over the other Apostles, and to his successors a supreme monarchy over the church ? St. Peter's epistles indicate a modesty, affection, and sympathy with human infirmities that are in perfect accordance with our Lord's parting injunction, but who ever found the pope's supremacy in those epistles, in which less authority is assumed than in any other inspired document ? St. Peter does assert the king's supremacy " under God" " Fear God honour the king ;" but there is not a word of his own supremacy, or his succes-

sors for ever. St. Paul's assertion of his independence and equality is also as clear a proof as can be wished that no such superiority or infallible jurisdiction existed and this indeed is confessed by the most learned advocate of the papacy to be "a history hard to be understood, a stone of offence, a rock of scandal, a rugged place which St. Austin himself, under favour could not pass over without stumbling."

St. Peter therefore had no primacy, but admitting for the sake of argument, that he had, whatever it was, it was personal. St. Peter was an eye-witness of all our Lord did or suffered—he had a plenary inspiration, and miraculous power —he could instruct the nations, and govern the Churches; but these were powers granted by a special commission for the establishment of the christian Church, and such as no one now can assert without imposture and hypocrisy. With respect to the assertion, that St. Peter was bishop of Rome (which, if true, would not amount to much) as it has never been proved, so it may be fairly denied, and for these among other reasons. He was an Apostle and fulfilled the *general duties* of an Apostle, and therefore it was neither necessary, nor probable that he should assume the stated, local and inferior office of bishop. His particular designation to be the Apostle of the circumcision, would not harmonize with such an appointment, especially

as the emperor had at that time banished all the Jews from Rome. If he were bishop of Rome, he must have been non-resident, for all the histories we have of him, represent him as performing the duties of an Apostle, in distant and various countries. He must have been frequently absent from Rome, for St Paul in his epistles to the Romans, and in his epistles written from Rome, makes no particular mention of St. Peter. That St. Peter was at Rome as well as St. Paul, it is not necessary to deny, but who made him bishop there, or whether he appointed himself no one knows. The fact, is, however, that he appointed other bishops, Linus and Clement at Rome as he did St. Mark at Alexandria, and others. If all these things, however, were true of St. Peter; if his primacy among the Apostles, and his episcopacy at Rome, were matters of certainty, how does the divine institution of an universal bishop and the indefectibility of the pope's authority follow? Is it not strange, that such an important fact is unattested by scripture? that practice for centuries, that ancient creeds, councils, and synods, that heretics, pagan historians, kings and emperors, who might have been jealous; that all the ancient writers mostly relied upon by the Romanists; the apostolical canons; Ignatius, Cyprian, and many popes themselves, are positively and absolutely silent respecting the supremacy? In all the writings of the ancient fathers,

who discuss the most trivial matters, this is undefined and overlooked. For a long period the christian Church was governed by patriarchs, whose authority was equal and independent, and during that time, the popes themselves protested against the title and authority of an universal bishop. Surely these facts are decisive against any, much less an universal and indefectible, supremacy in the bishop of Rome. The pretended succession has often failed, and been extremely doubtful. For seventy years the popes were popes of Avignon and not of Rome ; and no more bishops of Rome than the bishop of London is bishop of Jerusalem. During the invasion of the Goths, there were no bishops of Rome ; at various times there have been heretics, atheists, and two or three usurpers at the same time. These things might not in any degree affect the general doctrine of an apostolical episcopacy, but they are absolutely destructive of an indefectible universal monarchy over the christian Church exercised by the bishop of Rome.

Q. What is the doctrine of infallibility, asserted by the Church of Rome ?

A. The Romanists dispute among themselves whether the infallibility is vested in the pope, or in the Church. The Jesuits maintain that the pope is infallible, that he is the only source of that universal and unlimited power which Christ has granted to his Church, that the Bishops and

subordinate ministers derive from him alone their authority and jurisdiction, that he is the supreme lawgiver of the Church, and that his edicts and commands cannot be disobeyed without grievous sin. On the other hand, there are Romanists that maintain that the pope is liable to error—that his authority is inferior to that of general councils—that he is bound to obey councils which represent the Church—that councils may deprive him of the papal chair, and that in consequence of these principles, the bishops derive their authority not from the Roman pontiff, but from Christ himself. Such contradictions are a sufficient reply to the barbarous doctrine of infallibility. But there are other contradictions. The Romanists dispute all the doctrines of grace and have maintained the opposite extremes of Arminianism and Calvanism. No disputants have subtleized religious controversies as they have done. They dispute to opus operatum of the sacraments, and especially of penance and the eucharist—the extent and prerogatives of the Church itself—the doctrines of morality, and rules of practice. They differ also about the question of instruction, some maintaining that children are to be instructed in the doctrines and duties of the Christian religion, and others that a devout ignorance, and blind and implicit obedience to the Church, are quite sufficient. Vain therefore and foolish, is the argument of Bossuet

against protestants, derived from the variety of their opinions and confessions of faith. His own exposition of the Roman Catholic faith was condemned by one pope and approved by another—censured by the Sorbonne in one century, and declared by the doctors of the same society, a true exposition of the Catholic faith, in the next. Surely the popes cut a poor figure with their infallibility, if we may believe the horror which some Catholics now express at certain doctrines. They must have greatly erred who allowed it lawful to murder persons who were excommunicate, who pretended to dispense kingdoms, depose princes, and absolve subjects, from their allegiance; who asserted the perfection of scripture, and the communion of infants, and who condemned communion in one kind, the worship of images and the title of universal bishop. What are we to think of the infallibility of a Church which will declare the man who shall read the new Testament accursed; and pronounce to every one who shall read the revelations of St. Bridget ten times, a plenary indulgence of all sin; if a woman with child, safe deliverance; and whether man or woman, escape from purgatory themselves, and a rescue for their father and mother if they are tormented in those flames. We have our own reasons also for rejecting this pretended infallibility. We think that every man and every church is fallible, but that the scriptures

are an infallible rule. The christian religion is in no way unreasonable, but commends itself to mankind. There may be many things which natural reason could not have discovered, but which when discovered are perfectly plain. We may not be fully able to comprehend all that is revealed to us, or to remove all the difficulties that attend revealed religion, (and who would expect to do so?) but reason has done more to remove difficulties and vindicate truth, than ever infallibility did. In all ordinary and necessary points of doctrine and morals, a wayfaring man will not materially err, who takes the scriptures in their plain sense as his guide, and in many points in which he would err, those who know better can put him right. But it is treating men like brutes and irrational creatures, to say that God has made a revelation to them, but that they are forbidden to examine it. Man is not infallible, nor ought we to allow any human being to exercise that authority over us, which such an infallibility assumes. The judgment of wise and good men is to be respected, and we must be slow to set up our judgment against that of the Church or its teachers, but we are not tied and bound to the opinions of others. The right use of reason and the advantages of it in elevating our sentiments and enjoyments have been too happily illustrated in the history of our country, to allow such an imposition to gain ground amongst us. Many

of the most valuable blessings, which the common instinct of humanity prompts us to hope, and which religion instructs us to believe, reason and grace, applying the true principles of science to the investigation of moral truth, have taught us to *know* to be true. By the right use of reason, we have discovered that many things in religion and morals, which an impious infallibility taught, and a stupid credulity believed to be true, were mere impostures; and that many moral truths and doctrines of the christian religion, which the same infallibility and credulity taught and believed to be false, are verities of the greatest consequence, to the independence and wellbeing of mankind in this life, and for their preparation for happiness in the next.

Q. But where was the Church before the Reformation and the Protestant Religion?

A. We also ask one question, where was the true Philosophy before Sir Isaac Newton? till he discovered and settled the true theory of the earth and the heavens, men were under the most palpable mistakes and errors; but still they managed to plant and sow, and enjoy the comforts of life, though they supposed that the earth stood still. Who will therefore say that the discoveries of that great man, who drew the veil from the mysteries of nature, were not of infinite importance to science and to humanity? It argues no love of truth to start such questions as these,

and to attempt to strangle the truth by means of them. We might as well ask, where was salvation before the Roman Catholic Church had its universal monarchy, since there is now no salvation out of it? Where was the Jewish Church, during many of its great apostacies? It was then among the Jews, though not visibly. When a prophet thought there was only one saint and himself that one, God saw and knew thousands. The Roman Catholic Church made a great and flagrant apostacy, but the Church of Christ and the light of the gospel were never wholly extinguished in the greatest darkness, that through the infallibility of the universal monarch, overwhelmed it. The seven thousand in Israel were not separated into another visible church, but during the great apostacy maintained their integrity among the nation of the Jews, who were still, in a certain sense, the church and people of God. Where was the true Church in the time of Manasseh, when the ten tribes were carried away, and only the tribes of Judah and Benjamin left, and they so wholly given to idolatry, that even the altar of God in the temple was destroyed, and in its place were erected altars to Baal, the sun, the moon, and the host of heaven? God had then a Church though not visibly distinguished from the rest of the nation, as is apparent from the fact that when Josiah began to reign at eight years of age, there was a party of true Israelites, who with their young

king effected a thorough religious reformation. There was true gold mixed with the alloy in the Roman Catholic Church before Luther, and when Luther appeared, that true gold appeared in Germany. There was true gold in the Church of England, before the Reformation, for there were many thousands and tens of thousands, who, like Wickliffe lived and died in the Roman Catholic Church, abhorring its abominations; and when the Reformation was effected and drew the veil from the mysteries of grace, the visible and true Church of Christ appeared.

Q. Are there any other orders in the Roman Catholic Church?

A. Yes, the monastic orders and religious societies, always considered as the principal support of the Papacy. The Reformation swept away from protestant countries a shoal of Franciscans, Dominicans, and other orders, and the Church of Rome, therefore, found it necessary to erect a new order, which should be particularly devoted to the Roman See, and could act with or without religious establishments. This was the origin of the famous religious fraternity of the Jesuits, composed from the ruins of the other orders and zealots in all countries, who were the abettors of the unlimited supremacy of the pope. Ignatius Loyala was the fortuitous head of this conspiracy. The whole order is divided into three classes. The professed members who,

where they are tolerated, live in professed houses, and beside other oaths, take a vow of unlimited obedience to the pope: the scholars, who are wealthy, and instruct the youth in colleges and schools; and the novices who live in houses of probation. The professed members are the genuine Jesuits, men of the world, acquainted with all the transactions of life, commerce, law, and politics. The companions and assistants of this order, who are not professed members, are very numerous. The secrets of the society are not revealed, even to all the professed members. Those who are intrusted with the grand mysteries, and set apart to transact their affairs, employ, at their pleasure, the dangerous doctrines of philosophical probability, and mental reservation to carry on their desperate projects. They endeavour to secure the high places of authority in the Roman Catholic Church. In former times, especially in France, they were attacked and exposed by Catholic writers, and for the sake of humanity, we would hope that their enemies must have aggravated their crimes and wickedness; but now, when they are not restrained by the temporal power, and where the inquisition is abolished, they are ascendant among Catholics. They are the connecting power between the regulars and the secular clergy, and where the latter, from their intercourse with their flocks and the world, are disposed to shew a more social disposition,

patriotic spirit, or religious and pious temper than is convenient for political purposes, then the great leading jesuits issue the threat of letting loose the regulars upon the seculars, to supplant them. It was this domineering spirit that rendered the Jesuits so odious to many pious Catholic bishops, and parochial clergy, who have often been disposed to make considerable reformations in their Church. The Jesuits are the agents, not only of religious, but political movements, in favor of the papal superstition.* They

* The character and spirit of the Jesuits is thus described in a Sermon preached in Dublin by Dr. George Brown, archbishop of Dublin, 1551. "But there are a new fraternity of late sprung up, who call themselves *Jesuits,* which will deceive many, who are much after the Scribes and Pharisees' manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms; with the heathens a heathenist, with the atheists an atheist, with the Jews a Jew, with the reformers a reformer, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool that 'said in his heart that there was no God.' These shall spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; charming of them, yea making your princes reveal their hearts, and the secrets therein, and yet they not perceive it, which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succoured them, and made use of them, so that at the end, they shall become odious to all nations. They shall be worse than Jews, having no resting place upon earth, and then shall a Jew have more favour than a Jesuit." *Harleian Miscellany.*

intrigue in courts, take advantage of all divisions and political struggles in protestant countries, and endeavour to obtain, by the squeeze of parties, a political influence over the civil and ecclesiastical authorities. Where they have the opportunity, they denounce the institutions, the clergy, the judges, the legislature, the executive authorities, and even the king and his perogative in protestant countries. Where denunciation is not likely to succeed, they have recourse to artifice; where controversies and discussions are likely to turn to their account, they will employ them; where they are likely to fail, then little stress is to be laid on matters of controversy—things that were formerly looked upon as important, are no longer so, and all Christians are to live in brotherly charity. Another method is to set protestants to dispute with each other, to suggest occasions of quarrel, one while praising one set of combatants, and the next moment their opponents, with a view of exposing the frailties of both. When their case is desperate, then they will encourage infidelity and indifference to all religion, (the most horrible thing where they are ascendant) and if the government be free or protestant, then republicanism is the best form of government for the liberties of mankind; though in other cases republicanism is worse than death. By these, and various other means, they pursue their grand object, the

supremacy of the pope, and the extension of his jurisdiction over the world. On these accounts their establishments have been suppressed in different countries. On various occasions they have been banished from our own country, from Russia, from Portugal, and from France. At the late revolution in France, of which they were the chief cause, their establishments were suppressed, and many of them have been removed to England. In France, by the mad pursuit of their tyranny, they have destroyed the principle of legitamacy, as they did in England, and have hurled Charles the tenth, as they did James the second from the throne. Intelligent men in France are determined to have a constitutional government; they are endeavouring to encourage the study of greek literature, and the moral sciences, which have been miserably neglected; they are beginning to circulate the new Testament, the greatest instrument of moral order and social happiness, but they will never secure their liberty against foreign intrigue and domestic faction, till they have a national Church, with a social and well-instructed clergy, that may harmonize with all their other institutions.

Q. What are the holy orders which are retained in the Church of England ?

A. There are three, bishops, presbyters, and deacons. In the Scriptures we find frequent mention of these three orders. Before our Lord's

ascension, he ordained twelve apostles and seventy disciples, who ministered, after the day of Pentecost, in the church of Jerusalem. We do not read of the apostolical ordination of presbyters in the church of Jerusalem, because they, who first ministered there, had been ordained by Christ himself. We do read of the ordination of deacons in consequence of the increase of the church and the duties of the ministry. In other churches we read of presbyters and deacons ordained by the hands of the apostles. Apostles therefore, and presbyters, and deacons, were the three degrees of power in the apostolic churches. When the apostles were permanently removed by absence or death from the churches, bishops or presiding presbyters, raised to this specific office, performed those apostolical functions which were intended to be permanent for the order and edification of the church, and as successors of the apostles, ordained presbyters and deacons, by the imposition of hands, as the apostles whom they succeeded, and by whom they were authorized, had done.

Q. Do we not read of other spiritual persons in the early Churches ?

A. Yes, we read of evangelists, prophets and other spiritual persons, and great confusion and mistakes have arisen from confounding these persons, who in the apostolic age had peculiar gifts, with the regular and permanent orders of the

Church. These gifts were evidently confined to the period between the day of pentecost and the general establishment of christianity. Many of the duties, performed by these persons, were offices and services that might be performed by persons not in regular orders. There were also in after ages many who, though they had not these gifts, yet as catechists and teachers, performed many pious and useful services. But in the ancient fathers, as in the Scriptures, we read of three regular orders, bishops, presbyters, and deacons. "When your Captains, (says Tertullian) that is to say, the deacons, presbyters, and bishops fly, who shall teach the laity that they must be constant?" The primitive fathers clearly speak of three orders, deacons as the first, presbyters the second, and bishops the third and highest order. We think, therefore, that we have now in the Church of England, the three orders which had their beginning with the Apostles themselves.

Q. Has episcopacy been long established in England, and has it been invariably preserved?

A. Yes, there is some probability that it might have been established by some of the Apostles, or by apostolic Evangelists in the lifetime of the Apostles. Before the end of the second century, there were christians in England under the government of their bishops. At the council of Ariminum A. D. 359, the English had their bishops. When the Saxons who were pagans

conquered the country, the English retired into Wales under the government of their bishops. When Austin the monk, sent by Gregory the Great about 600 years after Christ, came to convert the Saxons, he found the ancient Britons under the government of their bishops. Under this form christianity remained till the Norman conquest, and from the Norman conquest to the present time, the kings of England have sworn to preserve the Church of England under that form. For more than 1600 years episcopacy has existed in England, and, for more than 1200 years, there have been archbishops of Canterbury appointed with the consent of the kings of England. While England shall remain an independent nation, she will, we doubt not, have her own clergy, under the ancient episcopal form of goverment, which has been preserved by God for the unity and edification of the Church, and the happiness and wellbeing of the nation.

Q. Were not presbyters called bishops in the scripture, and were not all ministers on an equality ?

A. The presbyters are called bishops, and so are the Apostles called presbyters, and sometimes deacons and disciples. There is certainly a promiscuous use of these terms, when they are alluded to in an occasional manner; but who would conclude from this that every disciple was a deacon, every deacon a presbyter, and every presbyter an

apostle, or that disciples, deacons, presbyters and apostles were all the same and on an equality? The term bishop is a greek term, alluded to by some latin writers, and the derivation of the word would lead us to conclude, that it expresses a distinct office of inspection, visitation and jurisdiction. But the actual use of the word is more important, and, whether we trace it downward from the Apostles to the present day, or backward from our own time to the commencement of christianity, we shall clearly find that it was attributed to those, who not only administered the word and sacraments (which is the office of all presbyters) but had a distinct power of order and jurisdiction over the clergy and their flocks. The apostles exercised a general jurisdiction over all Churches, during the first propagation of the gospel, but when the Churches were settled or the time of their departure was at hand, then bishops were appointed in the several Churches, as St. James at Jerusalem, Titus in Crete, Timothy in Ephesus, Polycarp in Smyrna, Ignatius in Antioch, Linus and Clement in Rome, and so in all the Churches of Europe, Asia, and Africa, the bishops as St. Jerome says "were the successors of the apostles."

Q. But when St. Paul wrote to Timothy and Titus expressly respecting order and discipline, did he not speak of presbyters and deacons and not of bishops?

A. When he wrote to Timothy and Titus he wrote to bishops who had received their authority and commision from himself. It was not necessary, therefore, to instruct them respecting the ordination of bishops, and probably while the Apostles were living they generally retained that power in their own hands. Those Churches over which Titus and Timothy presided, were then filled with these Officers. He did, however, instruct them to ordain presbyters and deacons, whom the Apostles had ordained when they were present, and who were the officers that the constant increase of disciples rendered it necessary for them to ordain. Timothy and Titus had not the miraculous powers which the Apostles had for censure and discipline, and yet they were evidently ordained with espiscopal function to preside over others and ordain others, as the Apostles had done. To Timothy St. Paul writes as to one in a superior office "Against a presbyter receive not an accusation, but before two or three witnesses." And again to Titus, writing by inspiration, he says, "For this cause *left I thee* in Crete, that *thou* shouldst put in order the things that remain (jurisdiction), and shouldst ordain (ordination) presbyters in every city (a diocese) *as I appointed thee.*" Surely this is decisive against an equality, and for a presidency. The titles of the epistles to the seven Churches are very important, because they were written at the

close of the apostolic age, when the Churches were uniformly settled. There were manifestly in those Churches, and the adjacent country many congregations, ministers, and a considerable laity. Yet the epistles are not directed to the Churches or presbyters and deacons, because they were not intended to convey a new revelation of doctrine, but exhortations to preserve the unity and purity of the Churches. These letters, therefore, are addressed to the angels or bishops of those Churches. Surely if there had been no angels or presiding bishops, or if Christ had laid down the law of equality, these letters must have been esteemed as spurious, if not addressed to the congregation meeting in such a city, not to the ministers or consistories of those Churches, but to one presiding, contrary to the supposed law of equality, with authority and jurisdiction over others, both laity and clergy.

Q. But since it is evident that there were bishops in the apostolic Churches, may we not still suppose that episcopacy was not a divine or apostolical institution but human, adopted by the Churches themselves, in consequence of the divisions that arose, expedient at that time, but not universally or at all times necessary?

A. This, or something like this, is the opinion of Bulinger, Calvin, and some others. But is it possible to suppose, that episcopacy, which presbyterians themselves confess to have been so

ancient and so catholic, should have been merely human? Beza, indeed, supposes three kinds of episcopacy, divine, human, and satanic, but these suppositions are absurd, as the foundations of an argument in such a matter. Can we suppose that this office should have been appointed in the apostolic Churches, if the Churches had not known it to have been sanctioned by the scripture or the apostles themselves? Could the disciples and friends of the Apostles, who were the first bishops, have been ignorant of their intentions respecting the order and discipline of the Church? or would they have adopted an order contrary to their known intentions? If episcopacy rested on no higher authority than that allowed by the presbyterian writers (and a lower it cannot have) it is an institution not unworthy of respect, and we may suppose not less expedient now than it was formerly. Are there no divisions among christians now? Are there no propensities in human nature to vanity, caprice, and distraction, at the present moment? Did Calvin's discipline succeed in his own case? Is there no necessity for leading men to be placed in permanent offices in the Church of Scotland at the present moment? Would not eminent individuals, (of whom there are many) placed in prominent stations in the Church of that country, render that Church more secure, more eminent, and influential over *all classes?* It is unreasonable to suppose, that such an insti-

tution should have arisen, in the manner in which it is manifest it did arise, by human authority. There can be no more doubt of bishops in the apostolic Churches, than of consuls and senators in ancient Rome. It is also certain that those bishops who filled the first apostolic sees, were almost without exception martyrs, not only to the christian cause, but, to the episcopal office. In every christian Church they were the first to suffer. The office was perilous and attended with no worldly honor. It exposed its possessors to certain persecution and death. It is asserted, that more than thirty of the first bishops of Rome, with one exception, suffered martyrdom. Now, if it was a mere human institution, and not necessary or divine, can we suppose that the early christians would have elected their chosen friends and pastors to such an office, and to certain destruction? Can we suppose that they would always have avowed an unbroken determination to exercise their functions, or that they would have died, not only as christians, but as bishops, if they had not believed, as they professed, that their office was divine and apostolical? These suppositions are incredible, and they are the only suppositions by which an apostolical episcopacy can with any face be evaded.

Q. What do you conceive were the real motives that induced Calvin to adopt the Presbyterian form of goverment?

A. There is the greatest reason to suppose that he did not adopt it from conviction or choice, but that he elected and defended it from what he conceived to be an overruling necessity. In this he was probably mistaken, for if he had adopted a moderate episcopacy it is highly probable that with his transcendent talents, he would have carried the reformation not only in Switzerland but in France, and perhaps in Italy and in Spain. He certainly had many friends and adherents in all these countries. Had the protestants of France adopted a moderate episcopacy, that is a form of government adapted to a monarchy, the edict of Nantes would probably have never been passed or revoked, for the kings and nobility of France would have adopted the protestant faith. At this moment, if the bishops and clergy of France were to declare a Reformation, their independence of the pope, the marriage of the clergy, the abolition of the superstitious ceremonies and the confessional, the liturgy in the veracular tongue and the sole authority of scripture in matters of faith and practice, the French nation and the best and wisest part of it would follow such a reformation. The French do not reject christianity, but in the form and manner in which it has been presented to them by the Jesuits who have represented Jesuitism and Christianity as synonimous, and who have thrown that thoughtless and sensitive nation into *appa-*

rent infidelity and atheism. Had not the disgusting ambition of the Jesuits, in the courts of France, attempted to carry their tyranny with a reckless disregard of the rights of conscience and of thought, there never would have been a Voltaire, certainly not such a Voltaire as there was. The influence of Voltaire, as a scoffer, is not now what it has been, and if religion were presented to the people, in a moderate, decent, and rational form, they would recover from their apparent atheism, and flippant scoffing would soon be obsolete. The protestants of France, with the fairest prospects of success, have not made any progress, for consistories are neither fitted for enterprise nor suited to monarchical institutions. Presbyterianism was not established in France by consistories but by Calvin, and in Scotland by Knox. In Scotland the Church has been united with the State, and has proved a great blessing to that country. But the history of the reformed Church in France shews, that a body politic erected in the bosom of a State, and unallied to the supreme authority, must be suspected, precarious, and limited in its usefulness. Calvin did not begin the reformation in France or Switzerland. In the latter country he was preceded by Zuingle and Œcolampadius who had used every possible means and entreaty with the bishops of their country to sanction their orders. When (notwithstanding all their in-

treaties, concessions, and promises) they failed of obtaining the sanction of the Roman Hierarchy, who were now urged and threatened by the popes, they thought it expedient to place at their head a perpetual superintendent. Calvin, however, was not a man to be foiled by those whom he despised. That he did not reject episcopacy, that he believed it under some interpretation to be apostolical is manifest from his institutes, his treatise on the true reformation of religion, his voluntary subscription to the confession of St. Austin, of which episcopacy was an article, and his correspondence with Archbishop Cranmer and other learned men. His disciple John Knox, proposed to place presbyterianism in Scotland under ten permanent superintendents (that is bishops under another name) but the spoilers were over the prey, and he failed. When Calvin determined that a Church irregular in discipline was to be preferred to one false in doctrine and idolatrous in practice, he made the best of his case. He saw that presbyters at the first, *under the episcopacy of the Apostles*, were equal; that the Bohemian brethren held episcopacy without the name; that the Church of Rome held bishops and presbyters to be of the same order, and that the bishops of Rome, for avaricious purposes, had sometimes invested presbyters with the power of orders and confirmation, and he therefore declared the Church of Geneva a sepa-

rate body and introduced that form of ecclesiastical government called presbyterianism. In France, the Huguenots had as nearly as possible resembled the Lollards in England. They had been chiefly remarkable for their hostility to the corruptions and usurpations of the see of Rome, but the reformation of Calvin produced a remarkable effect on these Churches, and about the middle of the 16th century they entered into the communion of the Church of Geneva. The principles of equality were thus introduced into France, and as they were never controlled by an union with the supreme authority of the state, and coming in contact with the principles of Jesuitism which led directly to atheism, they spread the seeds of that anarchy and infidelity which have desolated France, though the Jesuits may be the last to acknowledge, or the protestants to have wished, such consequences.

Q. What were the opinions of Luther, with respect to orders?

A. Luther seems to have been too much occupied with the pope to have been sufficiently precise in this matter. It is evident, however, that he had no wish to disturb the orders of the Church, or to subvert episcopal ordination and government. The Lutheran Church, as it has existed since the time of Luther, is held by its Doctors, to be a lawful and complete hierarchy, independent of the laws and jurisdiction of the Roman Pontif, in consequence of the treaty of

Passau. The main principle of the Lutheran Church is the same as that of all the reformed Churches, that the holy scriptures are the only source from whence we are to derive our religious sentiments. They have authorized formularies and confessions of faith. They have adopted litanies for public worship, rites and ceremonies. In every independent state the supreme civil ruler performs the functions of supremacy in the Church. In some Churches the government is episcopal as in Sweden, where there is one Archbishop, and in Denmark, by superintendents, with episcopal powers. In other states the government is by consistories, but in all cases, they admit that subordination and diversity of rank are not only highly useful, but absolutely necessary to preserve the unity and communion of the Church.

Q. Do you not consider that it has been a great advantage to the Church of England, that it is not founded on the acts and opinions of any individual?

A. It has certainly been a misfortune to the Lutheran and Reformed Churches in general, that they have been founded too much upon the acts and opinions of individuals. Luther's particular opinion respecting the Eucharist, and the various illustrations which he gave of it, have led in many cases to fanaticism, and a bigoted communion. The extreme opinions of Calvin, respecting the decrees of God, and the doctrine

of St. Augustin, have led to violent controversies and reactions of opinion. Both Churches having missed the true spirit of moderation, have fallen too much into the modern neology, so prevalent in Germany and France. The Church of England we think has been happily preserved from these extremes. In throwing off the usurpation and superstitions of the Church of Rome, she had no new system of government to erect. She maintained the ancient government of the Church, and effected her separation from Romish idolatry, with the greatest moderation. She has not been tied down to the opinions or interpretations of any individual, however illustrious. Dr. Burnet observes that it is difficult to know who were the authors of any particular articles. At the precise period of the Reformation, the articles of religion were drawn up to oppose the decrees of the council of Trent; they were submitted to the learned and leading men of the time; the peculiar phraseology and dogmas of individuals were as much as possible avoided, and the discretion, ability, and pacific spirit, with which these articles of peace and unity were framed, are sufficiently manifest in the fact, that all the nonconformists, all the methodists and calvinists of the present day, refer and appeal to those articles of the Church of England, which are articles of faith and practice, as decisive in matters of controversy, and the best authority next

to scripture for their opinions. So far as the Lutheran or any other Church holds the scrip ture to be the sole rule of faith and practice we hold communion with them; so far as the Roman Catholic Church, or any other Church, holds the fundamental doctrines, we hold communion with them; but we have avowed the written word of God as our supreme law, and we cannot allow any Church to legislate any other rule over us. As a national Church, of an independent nation, we have chosen such rites and ceremonies, as suit our country and habits; such as promote order, decency, and edification among us; and which we anxiously cherish as "the leaves that preserve the fruit, the shell that preserves the kernel of religion from contempt." The Church of England exists with her endowments, which secure a learned and liberal education for the clergy, which renders them independent of the highest, and able to promote the comfort and edification of the poorest. The Church and its possessions are the patrimony of the laboring classes, and of the middle ranks of society, while at the same time they are a rock of defence to the aristocracy and the throne. The christian ministry is one of the honorable professions by which the children of persons, even in humble circumstances, may and do often open to themselves a road to fame and christian usefulness; it is a profession in which all ranks meet on an

equality. The Church has enabled this country to preserve its internal tranquillity, almost without a police, affectionately supported, it will continue to do so; it has contributed essentially to preserve our national independence from foreign intrigue, with a less standing army than any other country in the world, in proportion to its dignity, population, and power, and that in defiance of the world, sometimes in league against us. It has been blessed with bishops and learned men, whose memories are in all the churches, whose writings are the models of our language and the records of our noblest sentiments, who have defended the liberties of their country, been eminent for learning, piety, and charity, and have carried the cultivation of the moral sciences and of christian morality as a science, to a higher degree of excellence than was ever known in the history of any christian nation.

Q. What is the king's supremacy in England?

A. It is expressed in the following oath.* "That the king's majesty, under God, is the only supreme governor of the realm, and of all other his highness's dominions and countries, as well in all spiritual and ecclesiastical things or causes, as temporal, and that no foreign prince, person, prelate, state, or potentate, hath, or ought to

* We assume the old canonical oath as the best text for explaining this subject.

have any jurisdiction, power, superiority, preeminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries." This oath we will consider first in its defensive and negative assertions; and secondly in its positive declarations and affirmations.

Q. What does this oath solemnly deny?

A. It denies "that any foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, preeminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries." The power expressed in this clause, the pope claimed in this country by his legates and commissioners, and this power he exercised with the most impudent and tyrannical usurpations in defiance of the remonstrances of the king, parliament, clergy, and people of England. The whole nation, therefore, determined to cast it off once and for ever. And it is worthy of remark, that this was virtually done *before the Reformation.* The usurpation of the pope was boldly attacked by Wickliffe, and those who embraced his opinions. His principles and the circulation of the New Testament in English, produced a great change among all classes. Many who did not follow the whole of Wickliffe's creed, and indeed those, who persecuted the Lollards as a sect, denied the pope's supremacy and jurisdiction in England. Before the Reformation,

(though indeed it was the great public step towards it) the national synods, the universities, the king and parliament, and the people of England and Ireland, declared and resolved (as the only way of shaking off his disgusting usurpation) that the bishop of Rome had no greater jurisdiction within England, conferred upon him, by God, in scripture, than any other foreign bishop. For this, the pope excommunicated the king and whole Church of England, before the reformation made by protestants. It is true the Roman Catholics did not deny the primacy of the pope's order, but his supremacy and power, and if the bishop of Rome had been contented with his title of honor, he might perhaps have had it to this day. It is absurd, therefore, to say, that the protestant clergy (as a new race of invaders) drove out the real possessors of the Church, its functions, and endowments, and made a new Church. It was the same Church of England after the excommunication of the pope, that it was before; such a thing as that could make no possible alteration in it. When Elizabeth, (after the desolations in queen Mary's reign) passed the act which separated for ever (we hope) the nation and Church of England, from the odious papal tyranny, so completely had the spirit of disgust and independence spread among the clergy and their flocks, that of 9400 ecclesiastical persons, but 177, and those chiefly cathedral

and conventual clergy, officially connected with the see of Rome, left their livings to continue "in their Romish idolatry." We might with more reason say, that a new Church was made at the revolution, when probably there were more non-jurors (and those the flower of the English clergy) to the supremacy of king William, than there had been recusants to the supremacy of queen Elizabeth.

Q. Is this defensive oath now absolutely necessary?

A. Yes, it is more necessary than ever to know who are the true friends of the religion and constitution of their country. The Roman Catholics acknowledge, and their clergy swear that they acknowledge, that there "is a foreign prince, prelate, potentate, who hath and ought to have a jurisdiction, power, superiority, pre-eminence, and authority ecclesiastical and spiritual within his Majesty's said realms, dominions and countries," —that is, that they "will ever henceforth be faithful and obedient to the blessed Apostle St. Peter, and to the Holy Roman Church, and to our* holy Father the Pope and his canonical successors.

* In the oath set forth in the Roman Pontifical by the order of Pope Clement VIII. instead of our Holy Father the Pope the expression is and "to our Lord." In the oath taken by the French bishops some other clauses are omitted, as "Heretics, schismatics *and rebels to our said Lord,* or his aforesaid successors, I will to my power persecute and oppose."

That any counsel which they may intrust to them by themselves, their messengers or letters they will not knowingly reveal to any to their prejudice; that they will aid them, saving their order, to preserve and defend the Roman See and *the sovereign rights of St. Peter*, that they will treat with honor, the legate of the Apostolic See on his journeys, and assist him in his necessities; That they will endeavour *to preserve, defend, increase, and advance the rights, honors, privileges, and authorities of the holy Roman Church, of our holy Father the Pope and his successors.*" Besides this, the various orders and congregations take separate vows and oaths, and the Jesuits take again an especial oath of unreserved obedience to the pope, to go wherever he may direct them, to promote and advance the universal dominion of the universal monarch. It is therefore the grossest hypocrisy on the part of the members of that Church, in which *the swearing of obedience to the pope is an article of their creed*, and which has commanded more vows and secret oaths, than all other Churches in the world, to pretend such sympathy with tender consciences and a dislike to oaths of a particular kind. The sacramentum is the strongest bulwark of human institutions; it is the end of strife and the beginning of safety, None are better convinced of this than many persons who, while they propose the repeal of all oaths which are to defend the

religion, and with it the monarchy and institutions of their country from usurpation, are themselves, perhaps, under secret and solemn vows and oaths to promote that usurpation to the utmost of their power. Since the repeal of the test and corporation acts, (the worst possible kind of test, and which nothing but absolute necessity could justify) it is more than ever necessary to preserve those bulwarks which impose no penalty, and which only require allegiance and fidelity distinct, open and avowed to a protestant king and constitution. The time is come not only to defend these with oaths but with great vigilance, against the spiritual militia, the Janizaries and factors of the pope. Had not the constitution of the country been defended with oaths, and among others with the oath of supremacy, it had been betrayed long ago into the hands of its enemies. Oaths have an influence on those who are not restrained by other obligations. Oaths may be painful to skilful interpreters of oaths, but they restrain even such casuists, if not for conscience, yet for credit's sake.*

* Philosophical probability will carry those who profess it to great lengths. We know that the order of Bishops has been the great means of preserving the Protestant Religion in England. The order of Bishops in the English Church and the supremacy of the King are the two great bulwarks which have defied the Papists, and how they regard them, particularly the former, history sufficiently attests; witness the murderous hate with which they

Q. What are the positive affirmations of this oath?

A. "That the king's majesty, under God, is the only supreme governor of this realm, and of all other his highness' dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal." This is an oath which not only every churchman, but every wise

seized and slaughtered Hooper, Ridley, Latimer, and Cranmer, on their recovery of power; witness the Cain-like malignity with which the Jesuits, when they thought they had secured power under King James, seized the seven patriotic Bishops; witness the pleasure with which the suppression of the twelve Irish Bishopricks was received an "odour of a sweet smell, a sacrifice acceptable, well-pleasing;" witness the confession of one of their advocates at the time of the reformation "I could be contented there were no Priests (i. e. Popish Priests) in England, so there were no Bishops there". Yet it is now doing no injury to the Church of England to endeavour to deprive the Bishops of their titles which they enjoy according to law, while at the same time the same titles are revived to those who hold them contrary to law. It would be no injury to vote unanimously the suppression of all the cathedral establishments in England from the Church of England. and to buy them up, or vote them for the Church of Rome. All this is no violation of an oath, under an interpretation or dispensation. We know however the value of episcopal ordination, and our country we sincerely believe will draw to it more and more. What the Roman Catholics think of the king's supremacy is evident from Bossuet's assertion that it is the only thing among the Protestants in England *that has not changed*, and no sophistry will make it mutable, notwithstanding the authorised system of another supreme head, "to pluck up, destroy, dissipate, ruinate, plant, and build."

and conscientious protestant ought to take. There are many that object to this oath, who probably never read it, much less considered why and for what important objects it was required. There are those who object to the prerogative, which the laws have vested in the crown, and who maintain that the separation of Church and state ought to be personal and perpetual. We think there are many persons who do not understand the alliance which the oath affirms, and consequently misrepresent the case altogether. In the abstract we admit as willingly as those persons do a distinction between the Church and the state. They are not necessarily the same, but that is not a reason why they should always be separate, and in the present state of christendom, and the relations of this country, there are the highest reasons why they should be legally and firmly united. The direction of every community is by power, and if that power be left undefined by law, it will still exist, and sooner or later become absolute. The exercise of the christian religion is a power, and the *direction* of the exercise of the christian religion is a power and authority, and if left undefined, it will still rest *somewhere*, and though for a short time the secret may not be discovered, the tyranny of an undefined power, will soon declare itself. Those who direct the state, must have a perception of the powers within the state. They

will soon perceive the powers ecclesiastical, and the powers ecclesiastical, whatever they may pretend, will soon see the value of the civil power and the royal power, and to obtain their support will enter into league and covenant with them. It is therefore of the greatest consequence that that alliance or league should not be secret but known; not only personal, but legal; not vague and undefined, but limited and invariable; and that on oath; not between fellow-citizens and foreign potentates, but between the king and his people. The investment of the supreme power ecclesiastical, as well as civil, in the crown, so long as the crown shall remain protestant, has, "under God," preserved the gospel light, the civil and religious principles of this country, the exclusion of foreign intrigue and usurpation; and the true spirit of independence *has turned upon it.* It is in vain to argue with those persons who object to oaths, because they do not wish to be tied to any principles, or with those who wish to choose what oaths shall be administered to them by the state. But there are virtuous and conscientious individuals, who scruple to sanction this oath, though they admit that the protection which it designs to secure is necessary. To such persons we sincerely say we mean as they do, by a Church, a society united in a public form of government, and distinguished from all other societies by the exercise of the christian religion, the profession

of the gospel, the administration of the word and sacraments and union and communion under lawful pastors; we mean as explicitly as they do, that no king can ordain those pastors, administer those sacraments, alter that word, or destroy that union. If the Church existed under a Pagan government, we will allow that no union could take place, and moreover, that to avoid an alliance with idolatry, the Church and its professors must be prepared to suffer persecution unto death. The Roman Emperors persecuted the christians not because they maintained their own religion, but because they would not admit the principle of Roman policy, the freedom and intercommunity of all religions which the philosophers of that day (professing themselves wise and becoming fools) considered necessary to the public utility. The government under which christians then lived, was not christian, and consequently they could not join with the state, and persecution and not toleration, under the principles of comprehension and intercommunity, was the consequence. But when the state became christian, the case changed naturally, and of itself. A christian nation is distinguished by the exercise and profession of the christian religion. Why, then, should not the princes, nobles, clergy, and people, where all are christians, exercise the christian religion as a nation without violating scripture, or conscience, or the laws of Jesus Christ? If the members of

the state be christians, and if the christian religion be divine and benevolent, and if the Church be in no way by foreign jurisdiction and allegiance alienated from the state, one would suppose that in proportion as the union became legal and cordial, the influence of the christian religion and the happiness of the people would be increased. So far from the excellence and purity and moral efficacy of the christian religion being an argument against the alliance it is the strongest argument for it, if not in the eyes of particular individuals with particular feelings, certainly in the judgment of wise and christian legislators. If conscience be as clearly a part of human nature as the appetites, and if the state (as all experience shews) must have the support of religious sanctions on the conscience, the more harmoniously religion is combined with the state, without imparing its truth, the happier that state must be. The State and the Church, considered in the abstract, are not the same thing. There are differences in their nature and administration, (as there are between mind and matter, though these differences do not prevent their union) and the real difference between civil and spiritual functions must be preserved. Orders therefore are preserved in the Church, and when the Church is allied to the state, those orders for the preservation of this distinction, must be represented in the state. The supremacy of kings in

their dominions is reasonable in itself. It is necessary that no foreign power, prelate or potentate, may have or presume to have any authority over them or their subjects. It is necessary also that no domestic faction may form "an imperium in imperio" and disturb the peace of society. Upon every principle of reason, civil liberty, and christian charity, all persecution for religious opinions is hateful and unjustifiable; but the christian religion ought not to be exercised in such a manner as to disturb civil society or endanger the christian religion itself, which is a part and parcel of the law of the land, and necessary to secure the enjoyments and happiness of a christian people. However men may talk against the protection of the christian religion, by the law of the land or the supremacy of the king in things spiritual as well as temporal, they find practically that they cannot live as christians in the enjoyment of their rights and conscience without an appeal to these shocking principles. The most pure congregation that ever derived their religion (as they say) not from men or angels, but from the throne of God, must if they have any rules, any common consent, any deed of trust, and especially *any endowments*, acknowledge the supremacy of the king. When any disputes arise respecting these endowments and *the due administration of the christian religion in chapels* as well as churches, the most religious dissenters refer

matters of pure religion, their solemn deeds, abstract faith, versions of the scriptures, and catechisms, to ungodly counsellors, judges, and our most religious king as supreme. However against conscience the examination may be, pastors, deacons, and flocks must submit, and in their religious disputes and controversies, (especially on the subject of endowments) do *willingly* acknowledge the king's supremacy. They cannot refer to the court of heaven, they will not refer to the court of Rome, they must do as the naughty Church of England does, refer to the law and to the king. So that however against conscience it may be, whether the verdict be given for the presbyterian or the independent, it is after all *the christian religion according to law.* The king does exercise a supreme authority according to the laws of the congregation, whatever they may be, provided they be not blasphemous or do not contravene the law of the land, and just so the king exercises his authority over the external affairs of the Church, according to the laws of that Church, which cannot contravene the laws of the land, because they are happily a part and parcel of them, and perfectly known and understood.* There never was a religion connected

* The decree of deprivation and the congé d'elire issued by Sir Launcelot Shadwell, or Lord Brougham, eminent lawyers holding commissions or patents under the crown, are painful exercises of the supremacy to the Babylon that is fallen, but to the Zion deliv-

with a community of mortals, that could exist without some form, authorities, means of administration, financial, economical, and political. Men may have entertained abstract notions in their brains, and so long as they are confined to these regions, no law, or king, can exercise any jurisdiction, and so far they are not of this world. But no sooner do these pious imaginations find citizens to advocate and espouse them, make laws and regulations for their agreement, lay a foundation stone with an oration, than they become, in case those who are not of this world should dispute, subject to the equitable and supreme jurisdiction of the laws and the king. If the civil power under some malignant influence, should condemn not only bishops, but minters and members of other congregations, who

ered are a conscientious delight, a captivity turned, a very dream of joy. This subject might be traced out still further in its details, but we forbear

"motos prœstat componere fluctus."

we will observe with respect to the nomination of the bishops being vested in the crown, that it must rest somewhere and we know not where it could rest with more advantage to the Church or the Nation. An eminent foreign writer has observed with great justice that this power "corrected many corruptions and abuses that prevailed every where when every Church chose its bishop. The right of christian communities to choose their leaders cannot be exercised by such large bodies without confusion and many inconveniencies. The subject by intrusting the sovereign with the government of the state invests him ipso facto with an authority of preserving peace and giving protection over the Church which is a part of the state and its noblest part."

would not renounce their faith, to be burnt, and the civil power so instigated should carry such an iniquity into execution, the prelate, and the minister and the lay-brothers must be turned into ashes together. All, however, have been opposed to this sort of supremacy, and partly to keep out persecution and foreign tyranny, and partly to secure the blessings of a national and social religion, and partly to secure to all societies of christians a toleration with the legal enjoyment of their laws and endowments, the nation has legalized the ancient national church with its laws, institutions and endowments. No king, no faction, no foreign power hath or ought to have any right to interfere with the dissenter in his legal privileges, and no king, faction, or foreign power, ought to interfere with the Church with her legal privileges, for the king and the law are supreme to protect us both.

Q. But if the establishment of religion by law is reasonable, is it not unscriptural ?

A. In matters of this sort we think that reason and scripture are not often opposed. They are not opposed in this case if the religion established by law recognizes the scripture. If the religion established by law rejects the scripture, then it is not the Christian religion which is established, and the Christian dissenter cannot urge his conscientious objections. But scripture is scripture, and if the scripture forbid the establishment of the christian religion by

law, it must say so in plain and express terms. If any persons in this country think this point clearly proved (as we certainly do not) out of the scripture, then they have the full liberty to exercise their own religion in their own way, make their own endowments, establish their own schools and colleges, build their own churches, sit under their own vine and their own fig tree, none making them afraid; but all these enjoyments are still under the supremacy of the king and according to law. It seems hard, however, that while they have *the exclusive* enjoyment of their privileges, the church, because she simply acknowledges a legal fact, the supremacy of the king, should not have the exclusive enjoyment of her vineyard. The church does not interfere with dissenters in the enjoyment of their rights and endowments, does not covet a share in their colleges, schools of learning or chapel patronage, provided they do not interfere with the rights and property of the Church, and then the Church appeals against the dissenter as the dissenter does against his brother dissenter to the law and to the king. Why are the dissenters (those who use such language,) if they are really convinced that their principles are more pure, less mundane, more elevated than ours—that purity, holiness, and learning, are on their side, and vanity, ambition, and ignorance on ours, not contented with the calm and dignified consciousness of

their own superiority? But further, with regard to the authority of scripture, we think as revelation does not assert that christian kings should not have a supremacy in ecclesiastical causes, as well as civil, and as "the blessed Apostle, St. Peter" does assert generally without exceptions, the authority of kings over their people, that this supremacy may be fairly inferred. If scripture is silent, then reason and philosophy must be our guides. The will of God may be learnt in many things, and those very important things, even where the scripture is silent. The scripture supposes that reason and natural religion will teach us many important lessons without the aid of revelation, or at least in subserviency to it. If God has established christianity, and declares that it is for *all nations*, is it unreasonable or unscriptural for all nations, and *every nation*, (as well as all individuals) to accept and recognize it? If christian states, consulting the unity and wellbeing of their members, knowing that morality cannot be secured by laws, or enforced by police, choose the christian religion as the most intelligible and the best, and that religion secures the bonds and alliances, which preserve and bless society, then we contend that God by these means declares, in the course of his providence, that the maintenance of the christian religion is according to his will, and that a moral obligation ensues to kings and legislators, to

defend and preserve it. All christians profess to believe that the Church is providentially not miraculously preserved in the world, and can we suppose that the Church can be better preserved in its external state, than by those christian princes and christian laws, by which God preserves society itself? When the presbyterians were in power, they called upon the parliament to perform its religious duties. Scripture then spoke as expressly for religion established by law, as it does now against it, and the parliament religiously legalized the directory. When the independents acquired a share in the political power of the state, they also quoted scripture to the same effect, acknowledged the protector as supreme, referred to king David and king Solomon, and called upon their godly governors to defend and support their godly discipline, with that power with which the Almighty had invested them.* Of the bulls, legates, and commissioners

* What would the dissenters think of a dean of Christ's Church who should in the present day quote Ovid and Horace and talk Latin in the following style? "Et sane ad veternum nobis excutiendum, nunquam post natum in orbe christianum nomen, donis, quibus veritatis divinæ cultores liberaliter instruxit pater Clementissimus, magis opus est. Quam enim, Deus bone! detestanda turma, quam fœda hœreticorum, fanaticorum, et enthusiastarum colluvies sponsam Christi sub ipsis sponsi sanctissimis oculis pœne rapit, stupratque? In eam scilicet puram, castam, undique *turba*

of the pope, and of their religious use of the civil power, it is unnecessary to speak, though we are now told that his kingdom is not of this world. It is not, however, supremacy of this sort of which we speak, we do not commend a supremacy of caprice, but of law, defined within certain known bounds and limitations. However, therefore, men may pretend that Churches must be governed by spiritual means, that religious decisions must be made as those at the council of Jerusalem were made (that is by persons divinely inspired) that a christian man's liberty is lost, if laws are passed for the government of the Church; to all these and the like assertions (which imply no less than an apostolical and plenary power) we reply that the advocates of them do not themselves trust to them; that human laws, in all external regulations, whether ecclesiastical or civil, will be necessary, so long as men are liable to passions and interest, unless God shall make a particular revelation to every

ruunt luxuriosa proci. Quin igitur.

Ut jugulent homines, surgunt de nocte latrones:
Ut teipsum serves, non expergisceris?

Et quod ad cumulum addit, satis nequiter proventum est? quo enim quisque ab omni solida doctrina imparatior est, eo majori cum supercilio, et confidentius de gravissimis quæstionibus judicium sibi arrogat. Proveniunt oratores novi, stulti, adolescentuli, qui nec eruditi sunt, nec se non esse eruditos sentiunt."

Dr. Owen's oration when Cromwellian Vice Chancellor of Oxford, and Dean of Christ's Church.

congregation, and every individual, on every occasion, determine who is right and who is wrong, and add to that revelation a power to enforce it, Moreover, we affirm that since God has made known to us that all men must live in families and nations, and in their social relations and christian communion, must live decently according to laws, we are in conscience bound to obey human laws, which do not oppose the law of God, revealed to us in scripture. If we live under a tyranny, we must take the consequence and suffer persecution, till that tyranny be removed, but if we enjoy a rational liberty, we must endeavour to preserve it. By maintaining in England the principle of law in Church and state; by sanctioning the constitution of the christian religion, in its discipline and doctrines; doctrines which reveal the great principles of moral truth, and discipline consecrated to its administration, the best interests of all classes have been consulted, the doctrines of christianity have been rescued from superstition, and discipline freed from enthusiasm and tyranny, has been executed with moderation and charity. For these reasons, as well as in opposition to foreign usurpation and domestic faction, our motto is religion and law.

Q. If your opinions are so decided in favor of one system, do you not condemn all who differ from it?

A. In a certain sense all opposing sentiments, especially on subjects of importance, must condemn each other, but this is no reason why the investigation of truth should not lead to conclusions, or why an honest man should not be guided by his convictions. As for judging the motives or eternal salvation of other men, that is not the province and ought not to be the inclination of any candid inquirer. Differences of opinion respecting systems of faith do sometimes interfere with the cordiality of private intercourse, but this is a frailty and defect which never tends to promote the cause of truth. The assertion cannot be too often reiterated, that social and christian virtues are not confined to sect, or party. We allow to the Roman Catholic all the advantage he can desire from the bigoted quibble that there is salvation out of our Church, and not out of his. We allow to the dissenters, that while we are persuaded that our doctrine and discipline are scriptural, apostolical, highly expedient, and need not seriously offend the consciences of any, we have also another persuasion, that the kingdom of heaven is open to all believers; that no church can alter the terms of repentance and faith, and that every man will be judged by his conscientious and predominant love of truth. Many things that are laudable, are not absolutely necessary, and great defects and even unsightly deformities in religion, may not destroy

the christianity of a church, or an individual. Still human nature is what it always has been, and these charitable convictions are not to shut our eyes to the merits and demerits of various schemes, which design or weakness may from time to time suggest. One of these schemes is the comprehension and intercommunity of all religious persuasions in one fixed society. Experience has shewn, that this imagination is impracticable, and that many who praise it, have no intention to apply it to themselves. Intercommunity, when not only opinions, but sentiments and the strongest feelings and habits are opposed, can only end (such is human nature) in mutual hostility and triumphant persecution. Respect for others, and respect for ourselves, without pretending on our part or expecting of others, a compromise of genuine sentiments, is the practical point at which all conscientious men must aim, and at which they must rest. Within this limit, differences may be reconciled, and causes of division removed; but if mistaken candour attempt to step beyond this boundary, mutual respect, justice, and charity, by which alone the true spirit and wholesome practice of entire toleration can be preserved, will infallibly be endangered.

CHAPTER IV.

"By thee
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place."

Marriage.

Q. What is the doctrine of the Church of Rome respecting marriage?

A. The Tridentine fathers have determined the points relating to marriage with great precision. With respect to the contract itself they declare, that it is the marriage union, within lawful degrees, of man and woman, which binds them to live in constant unity and love. To this contract are required, the inward consent of both parties, outward agreement expressed, the obligation and bond which is effected by that agreement, and the consummation of wedlock. They enact, that marriage is of two kinds, natural and sacramental; that natural marriage is not an invention of men, but coeval with our nature, and

instituted of God immediately after the creation of Eve, when he said, "Be fruitful and multiply, and replenish the earth," and again, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." They further teach, that this divine institution was recognized by Christ, and declared by him to be indissoluble, though the indissoluble nature of marriage is to be chiefly referred to its sacramental character, in which view marriage is of greater excellence, and to be referred to nobler ends. For as natural marriage favors the propagation of the human race, and educates children as servants of their Creator, so sacramental marriage raises up true worshippers of our Lord and Saviour Jesus Christ, and extends the true religion. The religious sentiment of this statement we respect, whilst we object to its main position.

Q. What are declared to be the matter, form, institution and effects of sacramental marriage?

A. The matter assigned by the Roman doctors, is the inward assent of both parties, and the form consists in the words or signs by which it is expressed. The institution, as a sacrament, is asserted to be in the words of St. Paul (Ep. v. 23.) where according to the Latin version, he says, "This is a great sacrament." Marriage, therefore, though as a mutual contract it rests upon the law of nature, yet, as it is a great sacrament,

contains an inherent divine virtue, which sanctifies the lawful union of man and woman; gives grace to the married pair, to perform the duties and support the trials of this estate in a christian manner, and renders the union indissoluble. All who are not married by their own pastor, are declared to live in disobedience to the Church, and in a continual state of sin.

Q. Does the scripture quoted, or do these fictions of the Romish doctors prove marriage to be a sacrament?

A. The translation of the vulgate is "This is a great sacrament," but if we turn to the original we find the text to be as we translate it, "This is a great mystery." A sacrament is a mystery, but in this case, as in numberless others, terms are not convertible. The interpretation, therefore, is not legitimate, and moreover, the context shews it to be unfounded. The apostle is merely employing a mystical argument or illustration, to confirm the duties of husbands and wives, and to explain the union and communion of Christ and the Church. When speaking of the christian Church, the apostle shews that it is one body, the mosaic law being abolished, and Jews and Christians being one in Christ. This Church is Christ's spouse, and just as Christ loves the Church, and the Church is obedient to Christ, so the husband is to love the wife, and the wife to reverence the husband. Just as a

man, who should have more than one wife, would not live in lawful marriage, so there would be an unchaste impropriety in calling the Church the spouse of Christ, if all the members of it, Jews and Gentiles, did not constitute one body. Here is a double argument for unity and love, both in the Church, and between husband and wives, but both the text and context shew that there can be no institution of a sacrament. Besides it is a curious thing to make thoughts the matter, and words the form of a sacrament; for according to such a definition, every contract or promise might be called a sacrament. Such a definition also is absurd, and calculated to encourage scruple and fraud. Parties often marry against their inward intention and desire, and according to this sacramental doctrine, if the inward consent of either party fail, the marriage may be null and void, and all persons who are in that situation, may ever live in uncertainty about the lawfulness of their marriage. Lewd and vicious men too, may entangle others, and yet, by secret reservation of giving their consent, may keep themselves free, and where the fallacious doctrines of intention and reservation prevail, as it is to be feared they often do, a door is open to every species of perfidy and treachery.

Q. Does not Jesus Christ declare marriage to be indissoluble, and is it not therefore, a sacrament?

A. Jesus Christ instructs us to consider mar-

riage both as a natural and divine institution; that the human race began by a pair, and that they were made by God's ordinance man and wife; that divorce was sinful, and contrary to the will of God, who had ordained this union of one man and woman in constant wedlock. "What God hath joined together let no man put asunder." At the same time, however, that our Lord condemned polygamy and extrajudicial divorce, he expressly declared, that fornication (a general term for unchastity) did dissolve the marriage contract, and that a man was justified in this case, (as indeed reason and experience testify) in putting away his wife. The exception, therefore, which Christ expressly makes to the indissolubility of marriage, is a proof that it is not a sacrament however convenient it may be to popish policy to make it such.

Q. Does the Roman Catholic Church forbid marriage, and recommend the disuse of it, declaring celibacy and virginity to be higher states of perfection than the holy estate of matrimony?

A. The Romanists teach, that though at the beginning God commanded marriage, yet now, that the world is peopled, the command is not binding on all. On the contrary, they say, that both Christ and St. Paul recommended celibacy and virginity as a higher state of perfection. Celibacy is recommended to all, as a high attainment, but to the priests it is absolutely enjoined.

Marriage in their case is the greatest sin. Virgins too are taught to believe that they live in a more holy state, and that, while married women cannot be saved without a purification in purgatory, a virgin and a nun will, after death, pass immediately into paradise.

Q. Are these interdictions and injunctions contrary to scripture?

A. Yes, there is no command in scripture to forbid the marriage of any whether clergy or laity, men or women. In the New Testament marriage is declared to be honorable in all, and the younger women are advised to marry; and though under certain circumstances, (as those under which the Christians were placed to whom St. Paul wrote) marriage may be imprudence, yet the Apostle no where forbids marriage. On the contrary he teaches us to regard such prohibitions and the practices that have accompanied them, as the decided marks and proofs of the heretical apostacy of the visible Church.

Q. Where does St. Paul teach us to consider these practices in that light?

A. Particularly in the 1 Tim. iv. 1, 2. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats."

Here the Apostle tells us that the spirit speaks not obscurely but expressly, the truth word for word. The prophesy is remarkable, and so is the fulfilment. The apostacy here spoken of is under the visible Church, and it consisted in giving heed to eroneous doctrines particularly the doctrines of demons or soul-worship, which was the popular religion of the gentiles, and which St. Paul frequently condemns. Two kinds of demons were worshipped by the gentiles, those who never dwelt in bodies answering to angels, and those had lived on earth or canonized mortals. These spirits were supposed to be the intercessors and agents between gods and men, and to carry, from earth to heaven, and from heaven to earth, prayers, supplications, rewards, and gifts. They were worshipped in images, relicks, and shrines, for the temples of the heathen were the sepulchers of dead men, in which they were worshipped as present. This idolatrous theology of demons or soul-worship has been for many centuries practised in the Roman Church in the worshipping of saints, angels, and the Virgin Mary; in acknowledging them as mediators and intercessors, in addressing prayers to them and bowing down to their images; and in worshipping other objects such as the host, crosses, relicks, and shrines. This species of idolatry is not only inconsistent with the simplicity and purity of the christian religion, and opens the door to gross

superstition but, above all other errors and accidental heresies, determines the manifest characteristics of the great apostacy which the spirit by St. Paul foretold. This is still more evident if we consider the manner and persons by whom it has been introduced and supported, viz. by those who forbad marriage and commanded to abstain from meats. It was monkery with its vows, and trade in images, relicks and lying miracles that introduced and propagated the gentile idolatry under christian forms and sanctions. And though both charity and the language of St. Paul induce us to consider the apostacy heretical and not total, yet the forbidding to marry, and the interdicting the use of meats and regular food, as maintained by the Church of Rome in all the monastic professions, (of which these are the essential characteristics,) as well as with respect to all the regular and secular clergy, nuns and consecrated virgins, are plain and decided marks of the departure of that Church from the simplicity and purity of the christian faith and worship.

Q. Has not experience proved that the extreme doctrines of the Church of Rome, are detrimental to morals and public virtue?

A. Common sense would lead us to expect mischievous results. The sacramental doctrine, the dependance of marriage on intention and its indissolubility, connected with the forced celibacy

of the clergy and monastic orders, have propagated adultery in Roman Catholic countries. The indissolubility of marriage is so evidently a policy in favor of those who have no wives, and who have every advantage for making use of those of other men, that we cannot be surprised to find, that adultery is prevalent in Roman Catholic countries, and especially in the holy city itself. Such laws are so evidently opposed to nature and reason, that it is no wonder they should be worse than vain. The appearance of hardship provokes resistance, and sin taking occasion by the commandment becomes exceeding sinful. The statutes and canons in force prior to the reformation, and the lawful marriage of the clergy, clearly shew that concubinage was connived at. It was provided that priests should not keep their *concubines publicly* in their houses, nor elsewhere *with scandal*, nor bequeath property to them; that none should let houses to priests that kept concubines, and that a severer punishment should be inflicted for the sin of marriage than concubinage. Laws are not made for righteous men, but for the lawless and disobedient, and if we consider that great facilities existed, by monastic institutions, for vicious indulgences, we must conclude that the whole system of the Church of Rome, with respect to marriages, contravenes morality, as it does nature, reason, and scripture. While we condemn

a system which has often rendered marriages in christian countries what they were in Rome in the time of Tacitus and Suetonius, a "concubitus promiscuus," we must be far from judging individuals in the Roman Catholic priesthood, amongst whom there have been and are charitable men, confidential friends, and excellent christians.

Q. Have some countries gone into a contrary extreme, and declared marriage to be a civil contract without any reference to religion?

A. When the errors and abuses of the papacy were exposed, those evils which arose out of the doctrine of the Church respecting marriage, its indissolubility to the laity and its interdiction to the clergy, attracted particular attention. To avoid these evils some had recourse to the remedy of declaring marriage a civil contract and nothing more. Abstracted from the declaration of the Jewish and Christian scriptures, and indeed from the *sacramental* doctrine of the Church of Rome, marriage may be regarded as a civil contract, which undoubtedly it is. In many countries where marriage could only be solemnized as a sacrament, the enacting it to be a civil contract was a manifest relief. It may, however be questioned whether this extreme has not been detrimental to morals. In France the system has been adopted, but it does not appear to have contributed to a very high degree of

morality or social happiness in that country. Some public documents* would lead us to conclude that when matrimonial engagements are guaranteed only by civil acts, little regard is paid to the confirmation of the contract, or the faithful observation of it when contracted. In Paris, (if we take into the account intrigue and adultery) promiscuous intercouse must be dreadfully prevalent. In such habits adultery must be a venial gallantry, which husbands and wives may or must overlook. The French, who are alive to the sense of honour, and are great duellists, seldom retaliate a wrong of this sort, but pass it over

*Mouvement de la population de la ville de Paris, pendant l'année 1831, fourni par la Préfecture du Departement.

Naissances aux hôpit à domicile	en mariage	garçons	9430		
		filles	9055		18485
	hors mariage	garçons	2554		
		filles	2400		4954
	en mariage	garçons	320		
		filles	347		667
	hors mariage	garçons	2812		
		filles	2612		5424
				Total	29530

Total hors mariage	10378
Legitimations d'enfans naturel posterieurement à leur naissance	1099
Total	11477

It must be remembered, that this is not a criterion of fornication in Stews but of promiscuous concubinage in the place of marriage, and also that infanticide and other crimes and vices not to be named are extremely common.

with the greatest composure, a fact which might be illustrated by many well known stories. The absence of religious sanctions, at least such as are reasonable and practicable, and the substitution of those which are unreasonable and impracticable, seem to conduct to the same immoral results. Under such a system of morality, where the legitimacy of children born in wedlock must be extremely doubtful, we cannot be surprised to find, a corresponding disregard of the law of succession, hereditary rights and the reciprocal duties of parents and children; that the disrespect of the young to their superiors should be notorious, and that the law should find it necessary to protect children from the partiality and jealousy of their parents. It must be confessed that a certain description of fornication and concubinage has increased in England, but this must be ascribed to a mischievous law which contravenes, as applied, all reason and decency. Adultery, however, is extremely rare among the peasantry, and when once marriage is contracted, or as it is usually expressed, the parties "go to Church," fidelity is the consequence, and that in cases where it could be scarcely expected. A fair comparison of domestic virtue in England and France, would lead us to conclude that religion gives the greatest firmness to morals, and that without it, other defences to virtue, are weak and untenable. Where the law proclaims

marriage to be a civil contract, and provides no religious sanctions or solemnization, the inference with vulgar minds is direct and certain, that the agreement of the sexes alone is sufficient to constitute a legitimate union.

Q. In what light has marriage been considered by theologians, moralists, and statesmen in England?

A. It has been considered, that marriage, though not a sacrament, is in part a religious and in part a civil contract. Our civil law considers (and perhaps can consider) marriage in no other light than a civil contract, and the law regarding marriage as it does all other contracts, must treat unlawful marriage and breaches of marriage, not as sins, but civil inconveniences. The law, however, considers no marriage as lawful, even where the parties are willing and able to contract, and actually do contract, unless it be confirmed by the religious vows and solemn forms which the law prescribes. Our legislators and statesmen seem to have been aware, that this is one of those things in which "you cannot dishonour the sanctity of religion, without disordering the harmony of civil life" for this is precisely one of those cases in which religion is, not only the ornament, but the support of civil society. The law of the land, therefore, has sanctioned the religious solemnization of matrimony; and the due publication of marriage, the religious and deco-

rous espousals, and the solemnization before God and the Church, have contributed to preserve the domestic virtue and confidential intercourse, which characterize the people of England. We should suppose, that this is a system, against which few plaintiffs, on mature deliberation, could be found. Ceremonies are of great consequence and legislators and governors, and honest people too, ought to be well aware what rites and ceremonies, employed in the solemnization of marriage, receive the legislative authority. If it should be allowed for any number of individuals to form immoral associations, and the solemnization of marriage become one of the social acts which licentious and ignorant men may attempt to regulate; if for instance a St. Simonian sect, should open the door to a new species of political fanaticism, which may at the same time let loose the most violent passions, we have not even a correctional police to restrain them. In fact, it is absurd to suppose, that the system of registration, which prevails from necessity in France, could be applied to the habits of English society, without the greatest offence to the feelings of the people, as well as hazard to their morals. Licentious rites and ceremonies would more than any other instruments of mischief, undermine and sweep away those mounds and sluices, which our fathers have erected against the tide of lawless, immoral, and indecent practices.

Q. Did Moses provide a religious ceremony for marriages among the Jews?

A. Moses did not provide any religious ritual or ceremonies for the celebration of marriage, and this circumstance is certainly worthy of observation. We are not, however, hastily to infer that he was indifferent to it, either as a legislator or a moralist. It may be worth while to examine this point. Moses certainly did not institute any formality of a religious nature for the celebration of marriage, and it is probable, that the priest or minister of religion was not particularly concerned in the consecration of the marriage. It is also true, that in all civilized societies there must be some fixed form by which marriage is authorized, and by which it may be precisely distinguished from concubinage. The difficulty is, therefore, that Moses did not provide any religious or any civil form of celebration. How is this omission to be accounted for? If Moses had instituted any form of celebration of marriage, we must infer from the analogy of his whole system, that it would have been a religious one. He was not indifferent to the importance of marriage, as the keystone of every social system; he guarded chastity in women, before marriage, during their espousals, and after marriage, by the strictest laws, severe guarantees, and the most solemn religious sanctions which were accompanied with religious ceremonies, and oaths administered by

the priests in the temple. Moses, therefore, did not consider marriage merely a civil contract, but one that was to be recognized by appeals (the most solemn of any to be found in his system) to conscience and to heaven. Why then did he omit the consecration of religion (applied to so many affairs of infinitely less moment and applied in other respects to marriage itself) in the solemnization of marriage? There appears to be only one reasonable explanation for this omission, and a clue to it we have in the reason, which our Lord has assigned, for Moses' connivance at polygamy and divorce. He says it was because of the hardness of their hearts. The Jews certainly discovered, under his government, attested as it was, a rebellious spirit, and we may well suppose that, as polygamy and divorce were common in all the world at that time, and as the Jews who came out of Egypt lived in the practice of them to a very great extent, (as is evident from the census of the people, and the number of the first-born) it would have been a moral impossibility to have annihilated those practices. As a moralist, however, and as the inspired historian of the creation, he must have known, that those practices were contrary to the divine institution of marriage. As a civil magistrate, and as a philanthropist, he was obliged (as many governors are) to tolerate evils which he could not remove without convulsion and inhumanity. As a moralist, and a

divine lawgiver, he could not, and he did not, apply the sanctions of religion to the solemnization of marriage, because those sanctions would have authorised and perpetuated what was only from necessity permitted—would have given the highest moral sanction to immoral contracts, and dissolutions of contracts. There were consuetudinary ceremonies for the celebration of marriage, which Moses left in force. It is probable also, from the distinctions drawn between wives and concubines, that in lawful marriage there was a known solemnity. We may fairly suppose that religion was introduced, by the father of the family in some partriarchal form, and that these customs were on the side of virtue and morality. Those cases in which the morality was clear, as seduction and the proofs of chastity, he did authorize and regulate. Where vice was to be tried and convicted, he appointed oaths and religious formularies, but where under a system of divorce and polygamy, he could not have enacted oaths and religious sanctions for the marriage of one wife, which was a moral act, without at the same sanctioning the marriage of more than one wife, which was an immoral act and contrary to the design of the Creator, he applied no religious ritual of the altar, but provided by other indirect laws to secure, as much as possible, the virtue of society, and to restrain those customs and habits which endangered both virtue and happiness.

The Mosaic system, therefore, when thoroughly examined, comes out as peculiar, but each peculiarity shews the divine legation of Moses. This omission is a strong argument against polygamy and divorce, from which the highest moral sanctions were withheld, and vindicates the morality of the character and system of Moses. It not only leaves the general arguments, which have prevailed with wise and good men, for the application of the most solemn sanctions to marriage, unimpaired, but we think also further confirmed by the strongest facts and implications.

Q. Did Jesus Christ provide any religious ritual for marriage ?

A. It was not to be expected that he would provide a religious ritual for marriage or any other service. Moses was a civil legislator and magistrate for one nation, and therefore, it was to have been expected that he would have applied the sanctions of religion (which he applied to less important contracts) to the consummation of the most important of all civil contracts. He approached this point of legislation, by a great variety of laws, but we have seen why he stopped short, and did not apply a precise religious sanction to this contract, in a state of society, where polygamy prevailed. Jesus Christ did not appear as the civil lawgiver or king of the Jews, but as the Saviour, Prophet and Moralist of all nations. In this last character Christ prescribed

a moral law, and not a civil contract, but a moral law that was to effect the greatest change in that contract. Christ did that as a moralist, which Moses as a civil magistrate, and which (speaking after the manner of men) Christ himself as a civil legislator could not have done. Had Christ enacted laws *in detail* for the polity of the christian Church, they never could have been carried into effect over *heathen nations*, without a miraculous conquest of the world. Moses was opposed by the obduracy of one nation that generally acknowledged his divine mission, but christianity was to be spread over the world by the servants of Christ, and what the moral state of the world was, under the Roman emperors, is well known. Christianity for its morality and ministry was persecuted with a vengeance that is unparalleled in the history of mankind; and what must have been the consequence if Christ had made positive laws, for instance, edicts for the celebration of marriage and the suppression of polygamy and divorce? If the virtuous Pliny or the generous Trajan had discovered such edicts, what must have been the consequence? What must have been the fate of such positive laws in a state of society, where marriage was neglected to such a degree that there was an aversion to the female sex, and where infamous vices (which always prevail in proportion as marriage is lightly regarded) demoralized the people to the lowest

degree, and depopulated the country? The Apostles were perfectly aware of the state of morals among the heathen, and especially among the enlightened Romans under the emperors. St. Paul has given, in his first chapter of his epistle to the Romans, a masterly description (restrained as it was by a sense of delicacy) of the infamous vices that prevailed. He has also given us an account, in his first epistle to the Corinthians, of the discreet and decided manner in which the Christian marriage law was enforced on Christians, and on Christians only. In the case of the incestuous marriage in the church of Corinth there were two parties, the man a christian and the woman a heathen. In the case of adultery, Moses applied the law of purgation which Michaelis justly considers one of the strongest proofs of his divine legation, and in the case of the incestuous marriage, St. Paul, by an appeal, in the name of Christ, to a special Providence (the strongest proof of the divine mission of Christ) applied a similar discipline to the Corinthian fornication, but of the heathen woman he expressly says, "What have I to do to judge them that are without?" Christ, therefore, and his apostles applied the principles of the christian morality to Christians and not to the heathen. Moses was a civil legislator and magistrate, and therefore did not enact an impracticable law, but Christ and his Apostles confining christian

morality to christians and enforcing marriage not as a civil but *as a religious contract*, were enabled to uphold the true principles of morality in the midst of the greatest vices. It is religion, therefore, and the christian religion alone that is the support of christian marriage. It is the christian religion that ameliorates men's hearts and renders christian laws practicable. The wonder is, that christianity by the force of its morals, effected the regeneration, which it did effect in this particular, among the christian converts at the first, and on the conversion of the empire, among whole nations. The force of christian morals effected in whole nations the law of monogamy, without the permission of extrajudicial divorce, in defiance of the strongest passions and the most vicious habits and practices of mankind. Christ, therefore, did not enact a civil contract, but revived the moral law that has effected, what neither heathen legislators nor Moses himself could effect, the recognition of a pure moral principle by civil law, or the civil contract of marriage on divine and christian principles. It is, therefore, both absurd and ungenerous, to speak of *christian* marriage as a mere civil contract. Polygamy and extrajudicial divorce, or what is almost the same thing, promiscuous concubinage, never were and never will be restrained without the sanctions of christianity. One husband and one wife is the peculiarity of Christian countries, and it is

an excellency and blessing which we owe not to the wisdom of legislators and civilians, (who are too much disposed to lean to the hardness of men's hearts) but to the influence of the christian religion. If that influence be scouted, and a change be effected in the sentiments and feelings of the community, we must expect a hardness of heart, and a corruption of practice, (not confined to the higher orders) that will defy legislators and civilians, though they were as wise as Moses. Let us hope, however, that truth and reflection will have their due weight, and that no such change will be predestinated in the moral feelings of our country, a change which every honest man and virtuous woman must sincerely deprecate. The law of the creation, the morality of the gospel, and the law of the land are now in perfect harmony. Whatever errors there may be in men's opinions or practices, the religious celebration of marriage, as a vow and covenant before God and the christian church, does not imply the application of solemn sanctions to immoral principles. On the contrary, religious solemnization prevents error, negligence and clandestine marriage, and strengthens conscience and principle in the contracting parties.* When

* Though we differ with Roman Catholics, respecting their doctrines and regulations on this subject, we agree with them in their religious sentiment, that marriage ought to be a contract of the altar. This is, in fact, not merely the sentiment of Christianity,

the civil contract has been tried, it has tended to demoralize, as in France where the christian Church is degraded, and during the usurpation in England, when marriages were allowed to be contracted before a justice of the peace, for no other reason (as Dr. Paley observes) but to degrade the clergy. Whatever was the motive immorality was the consequence—an immorality, which nothing but the virtuous principles inculcated by the clergy (commonly called the moral or latitudinarian writers) under God, restrained. There is nothing more liable to absurdity and abuse than religious ceremonies applied to marriage. It is evident, that the greatest mischiefs must arise from abstract legislation applied to tenets, opinions, ceremonies, and ministrations unknown. As laws cannot quadrate with the wishes or interests of all, reasonable and well dis-

but of all men when they express their best and strongest feelings.

Dum queror, et divos, quanquam nil testibus illis
Profeci, extrema moriens tamen alloquor horâ.

The vow and covenant in Christian marriage is, however, a peculiar protection to females, as might be illustrated in a great number of examples. When a man treats his wife with injury, he is commonly reminded of his vow to protect. At the last county assizes for Norfolk, there was a case of this kind, and the learned judge in endeavouring to convince the criminal of his sin, expressed a sentiment which was in accordance with the feelings of every christian present; "The object upon whom your malicious and abominable design was intended, was her whom you had led to the altar of God and there vowed to protect and support."

posed christians, will, on reflection, be content with those consuetudinary practices, which have obtained a wholesome controul over the sentiments and feelings of a christian country. There may be theoretical difficulties, and practical inconveniences, but they will yield to great and common advantages. This is certainly one of the most delicate subjects of human policy, and that on which, it is the fundamental duty of the legislature to legislate only for the morals of the country. Gratitude and truth demand the acknowledgment that *christian marriage* is partly a religious and partly a civil contract, and that christianity has made the contract what it now is. Sound policy must avow, that the best means of preserving christian marriage, as it now exists, is by the application of religious sanctions, and that when religion and law combine to consecrate that contract, which is the fountain head of the relations of life, marriage is most likely to be both morally and legally observed, as it has generally been in this country to the happiness and honour of the community.

FINIS.

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